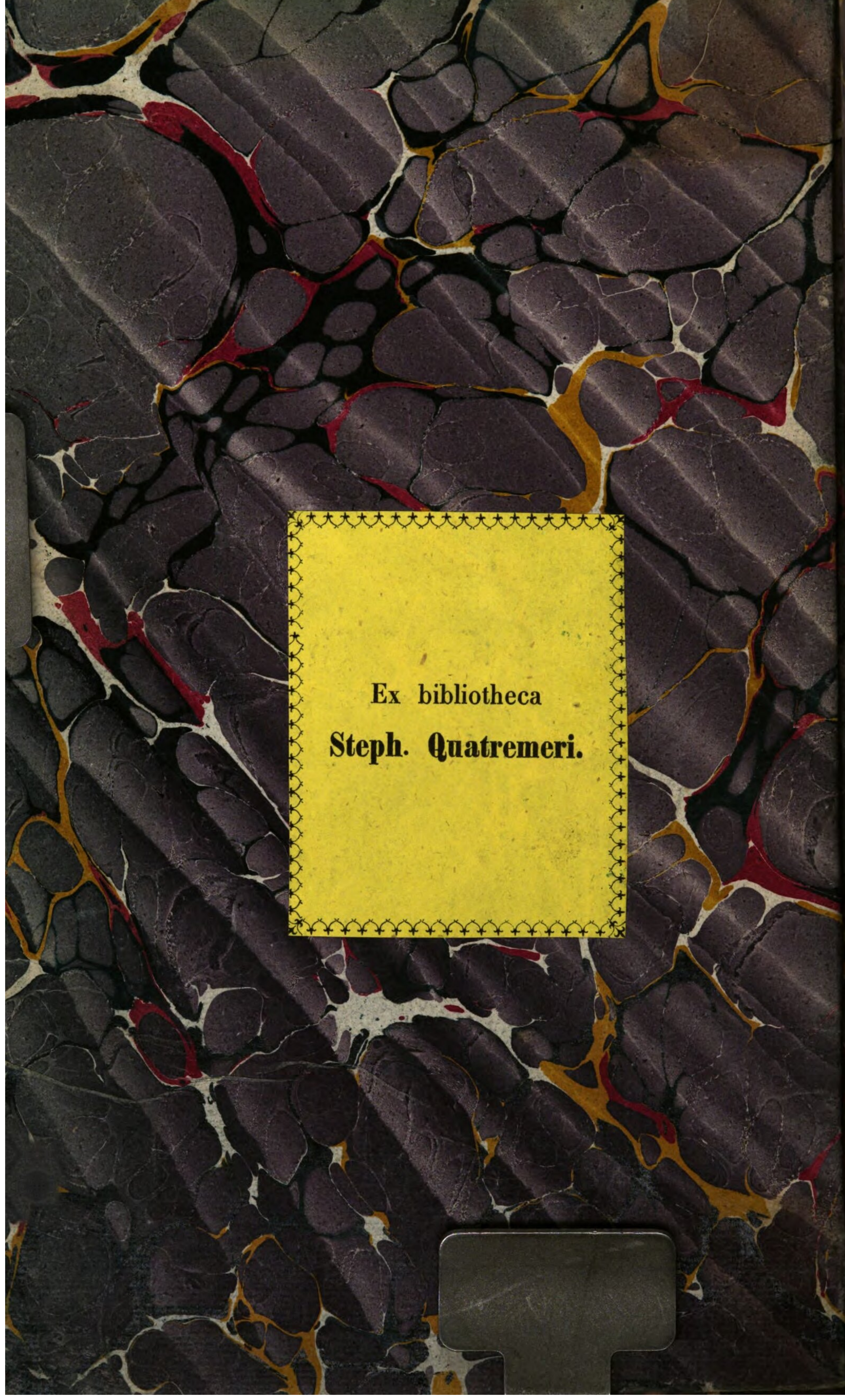
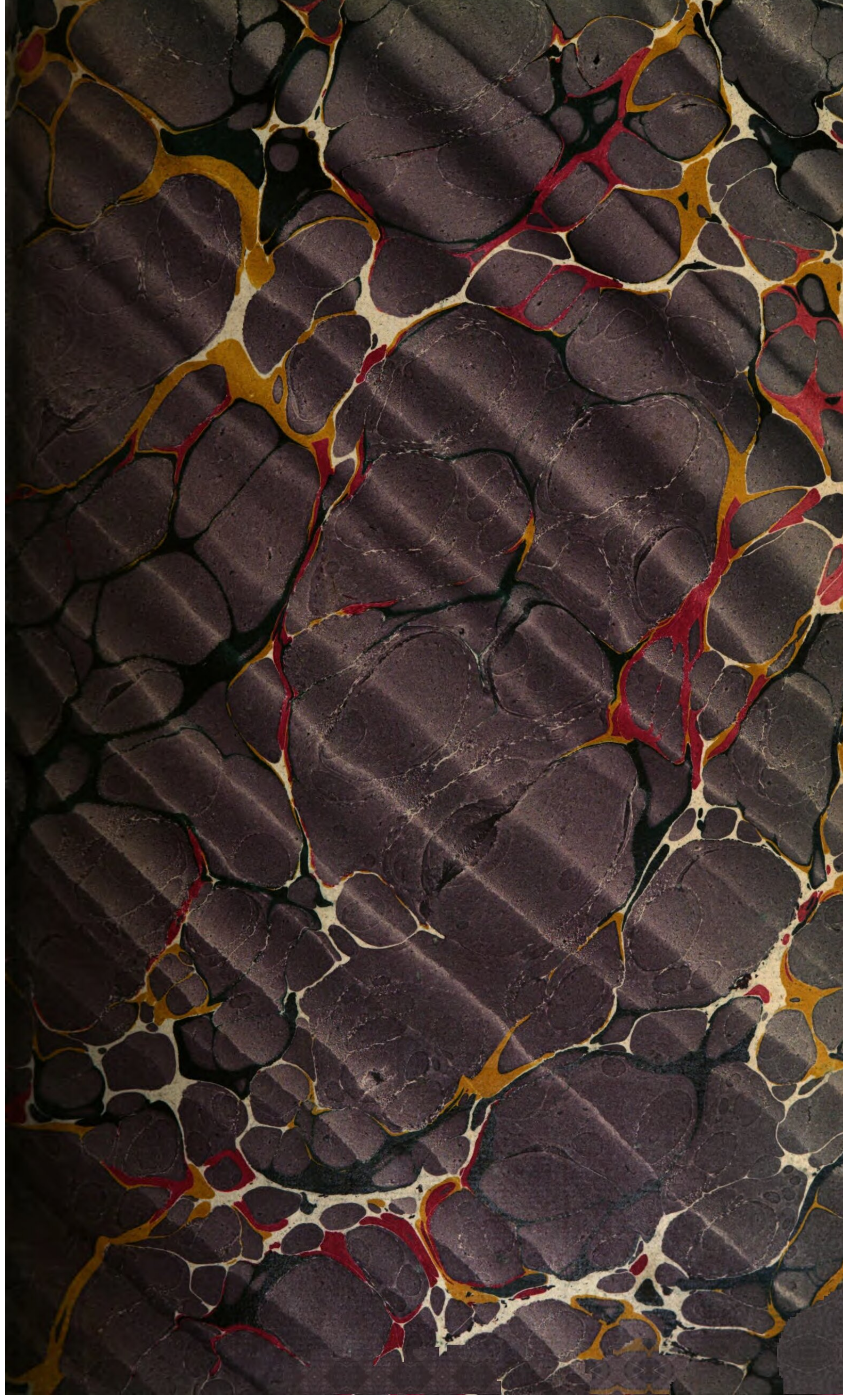




The image shows the front cover of a book. The cover is decorated with a marbled paper pattern featuring large, irregular, dark purple or black shapes separated by thin veins of red and yellow. A rectangular yellow label is pasted in the center of the cover. The label has a decorative border consisting of a repeating pattern of small, stylized floral or star-like motifs. Inside the label, the text "Ex bibliotheca" is printed in a small, black, serif font, and "Steph. Quatreméri." is printed below it in a larger, bold, black, serif font. A small, dark, rectangular object, possibly a metal clip or a piece of tape, is visible at the bottom center of the cover, partially overlapping the yellow label.

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Burder (Sam.)

Oriental Customs.

VOL. I

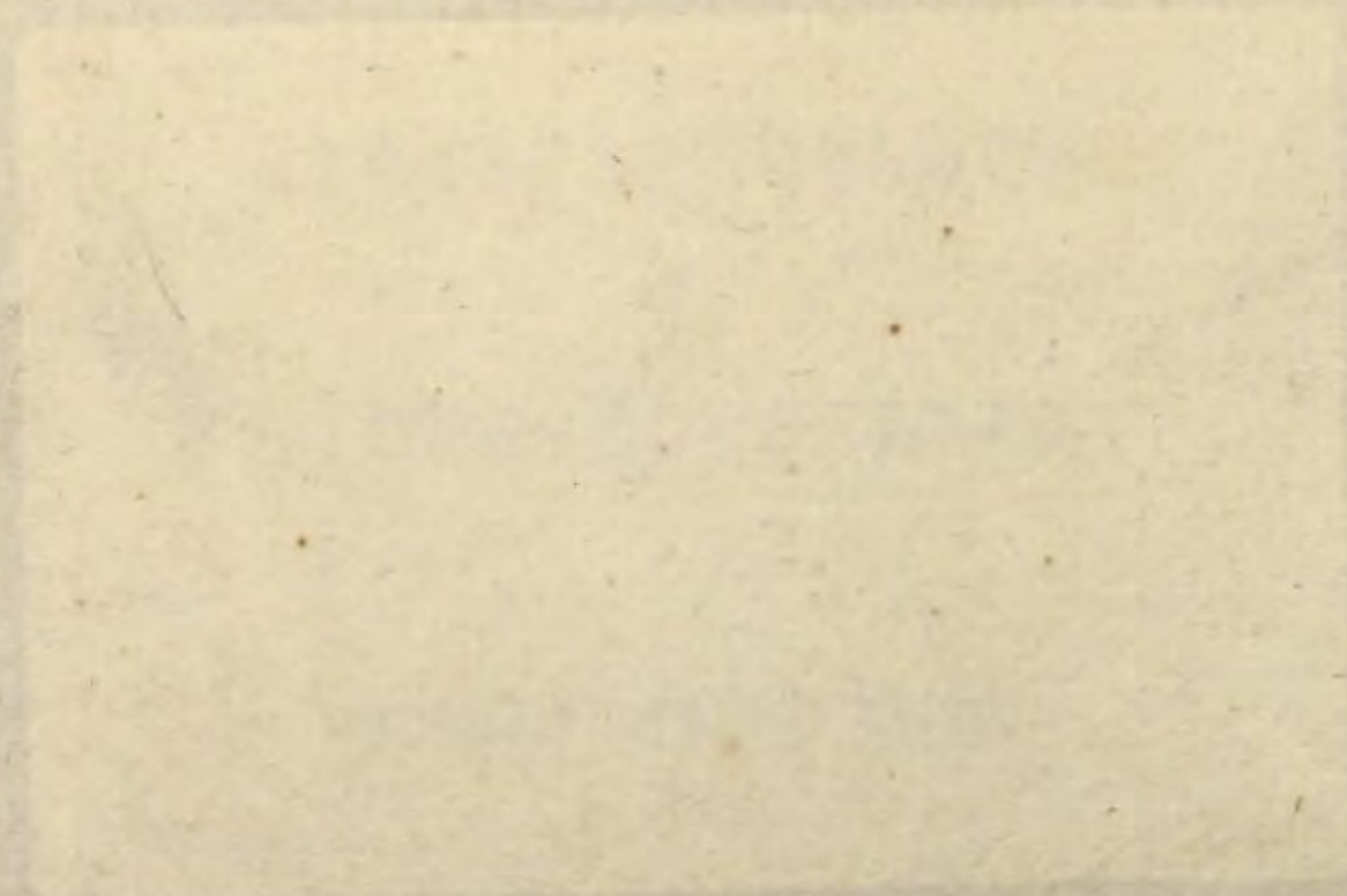
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Oriental Customs.

VOL. I.

Printed by A. A. Spooner,
New Street, London.

He travels, and expatiates — as the bee
From flow'r to flow'r, so he from land to land;
The manners, customs, policy of all,
Pay contribution to the store he gleans :
He sucks intelligence in every clime,
And spreads the honey of his deep research
At his return — a rich repast for me.

COWPER.

LONDON :
Printed by A. & R. Spottiswoode,
New-Street-Square.

Oriental Customs :

OR, AN

ILLUSTRATION

OF THE

SACRED SCRIPTURES,

BY AN

EXPLANATORY APPLICATION

OF THE

CUSTOMS AND MANNERS OF THE EASTERN NATIONS,

AND ESPECIALLY

THE JEWS, THEREIN ALLUDED TO.

COLLECTED FROM THE MOST

CELEBRATED TRAVELLERS AND THE MOST EMINENT CRITICS.

BY THE REV. SAMUEL BURDER, A.M.

LATE OF CLARE-HALL, CAMBRIDGE; LECTURER OF THE UNITED PARISHES OF
CHRIST-CHURCH, NEWGATE-STREET, AND ST. LEONARD, FOSTER-LANE, LONDON;
AND CHAPLAIN TO HIS LATE ROYAL HIGHNESS THE DUKE OF KENT.

An obsolete custom, or some forgotten circumstance opportunely adverted
to, will sometimes restore its true perspicuity and credit to a very intricate
passage.

BISHOP LOWTH.

THE SIXTH EDITION,
CONSIDERABLY ENLARGED.

VOL. I.

LONDON:

PRINTED FOR LONGMAN, HURST, REES, ORME, AND BROWN,
PATERNOSTER-ROW.

1822.

Oriental Customs :

OR AN

ILLUSTRATION

OF THE

SACRED SCRIPTURES

BY

EXAMINATION, APPLICATION

OF THE

CUSTOMS AND MANNERS OF THE EASTERN NATIONS

AND

THE NEW TESTAMENT ALLIED TO

THE OLD

TESTAMENT

BIBLIOTHECA

REGIA

MONACENSIS

By the Rev. J. A. M.

Printed by J. A. M. in the year 1822.

At the end of the book, in some instances, are given the names of the persons who have been consulted in the preparation of the work.

THE SIXTH EDITION

CONSIDERABLY ENLARGED

VOL. I.

LONDON

Printed for J. A. M. in the year 1822.

Printed by J. A. M.

1822

TO
THE HONOURABLE
AND RIGHT REVEREND FATHER IN GOD,
SHUTE BARRINGTON, LL.D.
LORD BISHOP OF DURHAM.

MY LORD,

ACTUATED by a sincere desire to promote that rational and important method of interpreting the Sacred Scriptures which pervades the following work, and influenced by the hope that considerable light might thereby be thrown upon many obscure

and difficult passages, I have devoted several years of diligent attention to the perusal of those writers who have made Eastern Antiquities the object of their researches. By a permission which demands my warmest gratitude, I now present to Your Lordship, a performance in which I have brought together the fruits of the learning and inquiries of many eminent men. Scattered as were these efforts of literary industry, many of them eluded the notice of readers in general ; but collected and arranged as they now appear, a regular commentary is formed on a number of Texts which have commonly been considered inexplicable, or at least to admit of a very doubtful interpretation.

Theology is intimately allied to the study of Eastern Antiquities. That which gives credibility to any part of Scripture, corroborates the general system of revealed Truth. An immoveable basis is consequently formed, on which the most important doctrines may be established. In devoting itself, therefore, to the study of Oriental Literature, the mind

is not diverted from those momentous objects which religion places in our view, but is more closely and effectually engaged in their pursuit.

In traversing a difficult path, it is a peculiar happiness to have an intelligent and entertaining guide ; one who can supply us with necessary information in such a manner as at once to interest, to amuse, and to instruct. If I am not greatly mistaken in the nature and object of my work, it may humbly aspire to that character. Not confined to verbal criticism, or restricted to those speculations which regard only terms and phrases, it introduces the reader to the men of other times and places ; endeavours to make him familiar with usages and customs foreign to his own, but not less tenaciously adhered to ; and exhibits the varieties of life, all verging towards and uniting in the same point, — the happiness of individuals, of families, and of societies, in their respective accommodations and enjoyments.

Valuable as human learning is in all its branches, it becomes inestimable when consecrated to and sanctified by its connection with religion, and rendered subservient to the glory of God and the salvation of mankind. In this sentiment no one more cordially unites than Your Lordship, and I may most truly add, no one has given more substantial proofs of approbation. The seed which has been sown under Your Lordship's observation and patronage has already become fruitful; but the full harvest has not yet been reaped. It is progressively advancing to maturity, and will, I trust, yield a satisfaction and recompence far exceeding what has yet been realized.

In expressing my sentiments of veneration and respect for Your Lordship's character, I do but imperfectly discharge that debt of gratitude which repeated and continued favours demand of me. I can never cease to cherish an impression which is a constant source of complacency and pleasure. To

have secured and enjoyed the approbation of one so qualified to judge and decide on the subject as Your Lordship, cannot fail to prove an honourable and important reward of literary toil.

I remain, My Lord,

Your Lordship's obliged

and obedient Servant,

SAMUEL BURDER.

have secured and enjoyed the approbation of
 one so qualified to judge and decide on the
 subject as Your Lordship cannot fail to
 prove an honorable and important reward
 of literary toil. I am, Sir, very respectfully,
 your obedient servant, My Lord.

Yours Lordship's obedient servant,
 and obedient servant,
 SAMUEL BURROUGHS

ADVERTISEMENT

TO THE

SIXTH EDITION.

IN presenting this new edition of his work to the public, the Author would be deficient in gratitude if he did not acknowledge the deep sense of obligation he feels for the candid and general favor which it has obtained. Stimulated by expressions of approbation from those who are well able to appreciate the mode of interpreting scripture which is here adopted, — conscious that the study of the inspired volume will thus be facilitated and rendered agreeable, — and sensible that much was still wanting and might be added to what he had before accomplished, he has given a thorough revision to his volumes. In this edition, by extending the page both in breadth and length, and filling up the spaces which occurred in all that preceded it, an addition of two hundred pages, and upwards, of entirely new matter, is inserted. Had it been possible to detach and give this, so that the purchasers of the former editions might have obtained it in a separate form, it would certainly have been done. But this was found utterly impracticable. The Author, however, wishes to state, that he considers

the present as the standard edition of his work, and that in future no alterations will be made in it. If any further materials are obtained, connected with the subjects which are here discussed, they shall be presented to the public in a new volume. In enlarging and improving this edition, the author has made many important extracts from recent valuable books of Voyages and Travels. Several works of great importance have lately been published, which cast great light on the Sacred Scriptures. Indeed, this appears to have been the object invariably kept in view by their respective writers. Sir R. K. Porter, of whose Travels in Persia, &c. considerable use has been made, investigated the objects which presented themselves to his attention, with his pencil, tablets, and Bible, in his hand; "which latter," says he, "was often the case, comparing the words of the prophets with the scene before me." The correct and appropriate information thus obtained, cannot but be favourably received.

The author has particularly to acknowledge his obligations to Dr. Ernest Frederick Charles Rosenmüller, Professor of Oriental Literature at Leipzig, for the honour he has conferred upon him, by translating this work into the German language, with great additions, the fruits of his own learned researches. As the materials of the German edition may be divided into two classes, — articles which are entirely new, founded on texts not before brought under consideration, and additions to

the articles in this work,—they have been translated with great care and attention, into English, and incorporated with other materials; the former, in a new work, entitled *Oriental Literature*, in two volumes, now just published; and the latter, in the following pages. The name of the learned writer is uniformly attached to the productions of his pen. The Author can feel no hesitation in saying, that they will be found highly estimable: and deems it a circumstance peculiarly auspicious to the promotion of sacred knowledge, that such a co-operation of labour should have been excited, as is exhibited in the present instance.

LONDON, *May* 1. 1822.

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London, May 1, 1822.

PREFACE.

OUR estimation of the Holy Scriptures should be proportionable to their importance and excellence. That ignorance of spiritual things, which is so natural to all men, demonstrates their necessity ; and the happy influence which they have upon the mind in seasons of adversity and distress, proves their value and utility. They are admirably adapted to our circumstances, as they present us with a complete system of truth and a perfect rule of conduct, and thus make those who properly understand them *wise unto salvation*.

But whatever relates either to faith or to practice, was delivered in ages very distant from the present, in places very remote from the spot which we inhabit, and by persons of habits and manners materially different from those with which we are familiar. General and permanently established usages, to which persons conformed themselves from early infancy, must have had a strong hold of the mind, and would greatly influence the turn of thought and the mode of expression. By these circumstances we must suppose the penmen of the Scriptures to have been affected ; nor can we ex-

pect that a revelation coming from God, through the medium of men of like passions with ourselves, should be divested of such peculiarities. This consideration, so far from disparaging divine revelation, on the principle that it is more local than universal, in some measure serves to authenticate it; for though upon a superficial view of the subject, this circumstance may appear to give it such an aspect, yet, upon mature examination, it will be found that if it contain those branches and articles of truth, which are of general application, and which are productive of similar effects in distant ages and places, whatever local peculiarities it may possess, remain convincing and perpetual evidences of its credibility, while those circumstances are known to have existed, or are in any measure retained by the eastern nations.

If the credibility of the Bible be in any degree connected with the customs which are therein recorded or alluded to, it is certainly very material to observe, that in the East the usages and habits of the people are invariable; many of those which are particularly observable in the Scriptures continue to this day unaltered; and, doubtless, many things which are noticed as singularities of more recent establishment, may be traced back into ages now almost forgotten, the distance of time and the remoteness of situation being the only circumstances which obscure the connection between the past and the present state of things. *Multa renascentur quæ jam cecidere. Horace.* That the eastern customs remain unchanged is a

fact so incontestible, that the Baron de Montesquieu, in his Spirit of Laws, (b. xiv. c. 4.) has endeavoured to assign a natural cause for it. Sir J. Chardin, from whose travels and MS. papers many articles have been selected for the following work, adverting to his collections for the illustration of the Bible, says, “The language of that divine book (especially of the Old Testament) being oriental, and very often figurative and hyperbolical, those parts of Scripture which are written in verse, and in the prophecies, are full of figures and hyperboles; which, as it is manifest, cannot be well understood without a knowledge of the things from whence such figures are taken, which are natural properties and particular manners of the countries to which they refer. I discerned this in my first voyage to the Indies; for I gradually found a greater sense and beauty in divers passages of Scripture than I had before, by having in my view the things, either natural or moral, which explained them to me: and in perusing the different translations, which the greatest part of the translators of the Bible had made, I observed that every one of them, (to render the expositions, as they thought, more intelligible) used such expressions as would accommodate the phrase to the places where they wrote; which did not only many times pervert the text, but often rendered the sense obscure, and sometimes absurd also. In fine, consulting the commentators upon such kind of passages, I found very strange mistakes in them; and that they had all along guessed at the sense, and did but grope

(as in the dark) in the search of it; and from these reflections I took a resolution to make my remarks upon many passages of the Scripture, persuading myself that they would be equally agreeable and profitable for use. And the learned, to whom I communicated my design, encouraged me very much (by their commendations) to proceed in it; and more especially when I informed them, that it is not in Asia as in our Europe, where there are frequent changes, more or less, in the form of things, as the habits, buildings, gardens, and the like. In the East they are constant in all things: the habits are at this day in the same manner as in the precedent ages; so that one may reasonably believe, that in that part of the world the exterior forms of things, (as their manners and customs) are the same now as they were two thousand years since, except in such changes as may have been introduced by religion, which are nevertheless very inconsiderable." *Preface to Travels in Persia*, p. vi.

The language of the Scriptures is highly figurative. It abounds with allusions and metaphors, and from this source obtains many of its beauties. The objects of nature, and the manners of nations, are introduced to diversify and adorn the sacred page; and many of the boldest and finest images, which are there to be found, are formed upon established customs. Such passages, when first delivered, were easily understood and fully comprehended, and came to the mind with an energy which gave them certain effect. If a similar in-

fluence do not accompany them to persons whose residence is in distant climes and ages, it is because they are unacquainted with such circumstances as are therein alluded to, or because they suffer their own habits and manners to prepossess the mind with disaffection to every thing discordant from its own particular and favourite modes. If we desire to understand the word of God as it was originally revealed, we must not fail to advert to its peculiarities, and especially those of the description in question. It will be found absolutely impossible to develope the meaning of many passages, without recurring to the customs with which they are connected; and these, when brought forward, will remove the abstruseness which was supposed to attend the subject, and give it a just and clear representation.

The accumulated labours of biblical critics have succeeded in clearing up many difficulties; but in some instances they have failed, and have left the enquirer bewildered and perplexed. The reason they have not done better has been the want of a proper attention to oriental customs. Commentators in general have not sufficiently availed themselves of the assistance of travellers into the East. It is but rarely that any materials are drawn from their journals to elucidate the Scriptures. The few instances which occur of this sort, discover how happily they may be explained by this method, and excite our surprise and regret at the neglect of it.

A spirit of enquiry and research seems to have animated those persons who, during the two last centuries, explored the regions of the East. Many of them were men of considerable natural talents and acquired learning. While they indulged a laudable curiosity in collecting information on general subjects, they did not neglect sacred literature. By their industry the geography, natural history, religious ceremonies, and miscellaneous customs of the Bible and the Eastern nations, have been compared and explained, and that essentially to the advantage of the former.

But with regard to these writers, it must be observed, that many excellent things of the kind here adverted to are only *incidentally* mentioned. Some observations which they have made are capable of an application which did not present itself to their minds ; so that in addition to a number of passages which they have *professedly* explained, select portions of their works may be brought into the same service. To collect these scattered fragments, and make a proper use of them, is certainly a laborious work : it has, however, been ably executed by the late Mr. Harmer ; his Observations on divers Passages of Scripture are well known and highly esteemed. It must be acknowledged to his praise, that he led the way in this department of literature, and has contributed as much as any one man to disseminate the true knowledge of many parts of holy writ. But his work is too copious for general utility : it will never fail to be read by the scholar ; but it cannot be expected that the

generality of Christians can derive much benefit from that which, from its extent, is almost inaccessible to many persons. It must also be admitted that some of the subjects which are there discussed may be dispensed with, as not being of much importance. The style is sometimes prolix, and difficult of conception, and the arrangement is certainly capable of improvement. On the whole, the book would be more valuable, if it were more select in its subjects and compressed in its language. This object long appeared so important, that I determined to execute an abridgment of these observations for my own private use; but upon further reflection, I was induced to undertake the compilation of a volume to include the substance of the best writers of this class. The production now offered to the public is the fruit of that resolution.

I have endeavoured to select from Mr. Harmer's *Observations*, whatever appeared important and interesting. This has not indeed been done in the form of a regular abridgment; but after extracting such materials as appeared suitable, I have inserted them in those places where, according to the passages prefixed to each of the articles, they ought to stand. This method I apprehend to be new and not before attempted, but I hope will prove both agreeable and useful. As it is the avowed intention of each article to explain some passage, it is proper that it should be inserted at length, and in a manner so conspicuous as at once to attract the attention of the reader.

To the materials collected from Mr. Harmer, have been added some very important remarks from Shaw, Pococke, Russell, Bruce, and other eminent writers. It is admitted that many of these things have repeatedly passed through the press; but as the valuable observations which have been made by travellers and critics lie interspersed in separate and expensive publications, a compendious selection of them appeared very desirable, and is here accomplished.

But many of the following observations are original: they are not, however, particularly distinguished from the rest. I must here avail myself of an opportunity to acknowledge my obligations to the late Mr. Gillingwater, of Harleston in Norfolk, for the very liberal manner in which he favoured me with the use of his manuscript papers. They consist of additions to, and corrections of, Mr. Harmer's Observations, and were communicated to that gentleman with a view to assist him in the farther prosecution of his work; but it was too late, as the fourth and last volume was then nearly completed at the press, and in a single instance only towards the close of it was any use made of these materials. From this collection I have made many extracts, and have enriched this volume with several new articles on subjects which had not before been discussed. In the progress of my work I have also derived very considerable assistance from many valuable books furnished by James Brown, Esq. F.A.S. of St. Albans, for which I acknowledge myself greatly obliged; and especi-

ally for his very careful correction of the manuscript before it went to the press.

That this work might be rendered acceptable to the scholar, and those who have inclination to consult the sources from whence the information it contains is drawn, the authorities in most instances have been very particularly inserted. It must, however, be observed, that one principal object in view was the advantage of Christians in general. I have aimed to furnish the plain reader with a book to which he may refer for information on such passages of Scripture as appear obscure and difficult, at least those which are to be explained by the method here adopted. Two indexes, one of Scriptures incidentally illustrated, and the other of subjects discussed, are subjoined: an appendage which I conceive no book ought to be destitute of that is designed to be useful.

A very considerable claim to candour may be advanced in favour of this work. The number and difficulty of the subjects treated of—the compass of reading necessary to obtain materials to elucidate them—the singular felicity of avoiding undue prolixity or unsatisfactory conciseness—and the perplexity arising from the jarring opinions of learned men on many of these subjects, render it an arduous task for an individual to accomplish. Without presuming to suppose that I have always succeeded in ascertaining the true meaning of those difficult texts which are brought forward, I have done the best which I could to

remove their obscurity, and to give them a consistent and intelligible meaning. *Nec semper feriet quodcunque minabitur arcus.* Many of the observations here advanced are indeed rather proposed to consideration, than offered to decide positively the meaning of those passages to which they are attached. The same diversity of sentiment which has influenced commentators and prevented an unanimity of judgment, may justly be supposed to induce some readers to form their opinion as variously.

SAMUEL BURDER.

JAN. 8. 1802.

ORIENTAL CUSTOMS:

ILLUSTRATIVE

OF THE

SACRED SCRIPTURES.

No. 1. — GENESIS, i. 5.

And the evening and the morning were the first day.

THE Mosaical method of computing days from sun-set to sun-set, and of reckoning by nights instead of days, prevailed amongst the polished Athenians. *Eos (i. e. Athenienses) a sole occaso ad solem iterum occidentem omne id medium tempus unum diem esse dicere.* A. GELL. *Noct. Att.* lib. iii. c. 2. p. 208. From a similar custom of our Gothic ancestors, during their abode in the forests of Germany, words expressive of such a mode of calculation, (such as fortnight, se'nnight,) have been derived into our own language. The same custom, as we are informed by *Cæsar*, prevailed among the Celtic nations. "All the Gauls," says he, "measure time, not by the number of days, but of nights. Accordingly they observe their birth-days, and the beginning of months and years, in such a manner, as to cause the day to follow the night." See also *TACITUS de Mor. Germ.* The Numidians computed their time in the same manner by nights, which they probably learned from the Phœnicians. *Nic. Damascende Numidis.* Thales being asked which was first, night or day, answered, "that night was before there was one day."

No. 2. — iii. 15. *It shall bruise thy head, and thou shalt bruise his heel.*] The following traditions of the promised Messiah are remarkable for their coincidence with the first

promise, and must have had an higher origin than unassisted human invention. In the Gothic mythology, *Thor* is represented as the first-born of the supreme God, and is styled in the Edda, the eldest of sons; he was esteemed a "middle-divinity, a mediator between God and man." With regard to his actions, he is said to have wrestled with death, and, in the struggle, to have been brought upon one knee, to have *bruised the head* of the great serpent with his mace; and in his final engagement with that monster to have beat him to the earth, and slain him. This victory, however, is not obtained but at the expence of his own life: "Recoiling back nine steps, he falls dead upon the spot, suffocated with the floods of venom, which the serpent vomits forth upon him." EDDA, *Fab.* 11. 25. 27. 32. Much the same notion, we are informed, is prevalent in the mythology of the Hindoos. Two sculptured figures are yet extant in one of their oldest pagodas, the former of which represents Chreeshna, an incarnation of their mediatorial God Vishnu, trampling on the *crushed head* of the serpent: while in the latter it is seen encircling the deity in its folds, and biting his heel. MAURICE'S *Hist. of Hindostan*, vol. ii. p. 290. It is said that Zerâdusht, or Zoroaster, predicted in the Zendavestâ, that in the latter days would appear a man called Oshanderbeghâ, who was destined to bless the earth by the introduction of justice and religion; that, in his time, would likewise appear a malignant demon, who would oppose his plans, and trouble his empire, for the space of twenty years; that afterwards, Osiderbeghâ would revive the practice of justice, put an end to injuries, and re-establish such customs as are immutable in their nature: that kings should be obedient to him, and advance his affairs; that the cause of true religion should flourish; that peace and tranquillity should prevail, and discord and trouble cease. HYDE, *de Relig. vet. Pers.* c. 31. According to Abulpharagius, the Persian legislator wrote of the advent of the Messiah in terms even more express than those contained in the foregoing prediction. "Zerâdusht," says he, "the preceptor of the magi, taught the Persians concerning the manifestation of Christ, and ordered them to bring gifts to him, in token

of their reverence and submission. He declared, that in the latter days a pure virgin would conceive: and that as soon as the child was born, a star would appear, blazing even at noon day with undiminished lustre. “You, my sons,” exclaims the venerable seer, “will perceive its rising, before any other nation. As soon, therefore, as you shall behold the star, follow it whithersoever it shall lead you, and adore that mysterious child, offering your gifts to him with the profoundest humility. He is the almighty WORD, which created the heavens.” Cited by HYDE, *de Relig. vet. Pers.* c. 31.

When Epaminondas would teach his soldiers that they should destroy the whole power of the enemy, if they could once break the Spartans who were at their head, he did this by bruising the head of a great serpent before them, and then shewing them that the rest of the body was of no force. *Polyaen. Stratag.* lib. ii.

On the subject of the antipathy between serpents and the human race, see MEDE’S *Works*, b. i. disc. 39. p. 295. FRANZ. *Hist. Animal.* part. iv. c. 1. TOPSEL’S *Hist. of Serpents*, p. 604.

No. 3. — iv. 3. *Cain brought of the fruit of the ground an offering unto the Lord.*] “To offer to the Deity the first-fruits of the tender herbage, springing up in the vernal season, and of the different kinds of grain and fruits matured by a warm sun, was the practice of mankind in the infancy of the world. The earliest instance of these oblations on record is that of Cain, the eldest son of the first great husbandman, who, doubtless following paternal precedent, *brought of the fruit of the ground an offering unto the Lord*; and of Abel, who also, to the sacred altar of God, *brought of the firstlings of his flock*. The Jews, whose religious customs are, in many respects, similar to the Hindoos, in every age and period of their empire, inviolably consecrated to heaven, the first-fruits of *their oil, their wine, and their wheat*, and, by the divine institution, even *whatsoever opened the womb, whether of man or beast, was sacred to the Lord*. *Numb.* xviii. 12.

“The women always throw a small piece of the fattest of the meat into the fire, when they are eating, and fre-

quently before they begin to eat. Sometimes they view it with a pleasing attention, and pretend to draw omens from it. They firmly believe such a method to be a great measure of producing temporal good things, and of averting those that are evil." ADAIR'S *American Indians*, p. 115.

There was, according to PORPHYRY, *De Abstinencia*, p. 73., a very curious and ancient festival, annually celebrated at Athens, to the honour of the Sun and Hours, which, in the simplicity of the offerings, remarkably resembled the practice of the first ages. During that festival, consecrated grass was carried about, in which the kernels of olives were wrapped up, together with figs, all kinds of pulse, oaken leaves, with acorns and cakes composed of the meal of wheat and barley, heaped up in a pyramidal form, allusive to the sun-beams that ripened the grain, as well as to the fire in which they were finally consumed. MAURICE'S *Ind. Antiq.* vol. v. p. 132. See also EUSEBIUS'S *Præp.* b. i. p. 29.

No. 4. — iv. 4. *Abel brought of the firstlings of his flock.*] The universality of sacrificial rites will naturally produce an enquiry into the source from which such a custom, so inexplicable upon any principles of mere natural reason, could have been derived. And here we are involuntarily led to the first institution of this ordinance, which is so particularly recorded in Scripture. When it pleased God to reveal his gracious purpose of redeeming lost mankind by the blood of the Messiah, it would doubtless be highly expedient to institute some visible sign, some external representation, by which the mysterious sacrifice of Mount Calvary might be prophetically exhibited to all the posterity of Adam. With this view, a pure and immaculate victim, the firstling of the flock, was carefully selected; and, after its blood had been shed, was solemnly appointed to blaze upon the altar of Jehovah. When the first typical sacrifice was offered up, fire miraculously descended from heaven, and consumed it; and when this primitive ordinance was renewed under the Levitical priesthood, two circumstances are particularly worthy of observation — *that the victim should be a firstling — and that the oblation should be made by the instrumentality of fire.* It is remark-

able that both these primitive customs have been faithfully preserved in the heathen world ;— The Canaanites caused their first-born to pass through the fire, with a view of appeasing the anger of their false deities; and one of the kings of Moab is said to have offered up his eldest son as a burnt offering, when in danger from the superior prowess of the Edomites. *2 Kings*, iii. 27. Nor was the belief, that the gods were rendered propitious by this particular mode of sacrifice, confined to the nations which were more immediately contiguous to the territories of Israel. We learn from *Homer*, that a whole hecatomb of firstling lambs was no uncommon offering among his countrymen. *Iliad*, iv. ver. 202. And the ancient Goths, having “ laid it down as a principle, that the effusion of the blood of animals appeased the anger of the gods, and that their justice turned aside upon the victims those strokes which were destined for men,” MALLET’S *North. Antiq.* vol. i. chap. 7., soon proceeded to greater lengths, and adopted the horrid practice of devoting human victims. In honour of the mystical number three, a number deemed particularly dear to Heaven, every ninth month witnessed the groans and dying struggles of nine unfortunate victims. The fatal blow being struck, the lifeless bodies were consumed in the sacred fire, which was kept perpetually burning; while the blood, in singular conformity with the Levitical ordinances, was sprinkled, partly upon the surrounding multitude, partly upon the trees of the hallowed grove, and partly upon the images of their idols. MALLET’S *North. Antiq.* vol. i. chap. 7. Even the remote inhabitants of America have retained similar customs, and for similar reasons. It is somewhere observed by *Acosta*, that in cases of sickness it is usual for a Peruvian to sacrifice his son to Virachoca, beseeching him to spare his life, and to be satisfied with the blood of his child. FABER’S *Horæ Mosaicæ*, vol. i. p. 88.

No. 5. — iv. 15. *And the Lord set a mark upon Cain.*] Among the laws attributed to Menu, the following appointment is a remarkable instance of coincidence with, if it cannot be admitted to have been derived from the punishment of Cain.

The following marks were to be impressed on the forehead with a hot iron for the various offences specified :

“ For drinking spirits, a vintner’s flag :
 For stealing sacred gold, a dog’s foot :
 For murdering a priest, the figure of a headless corpse :
 With none to eat with them,
 With none to sacrifice with them,
 With none to be allied by marriage to them ;
 Abject, and excluded from all social duties,
 Let them wander over the earth ;
 Branded with indelible marks,
 They shall be deserted by their paternal and maternal relations,
 Treated by none with affection,
 Received by none with respect,
 Such is the ordinance of Menu.”

“ Criminals of all the classes, having performed an expiation, as ordained by law, shall not be marked on the forehead, but be condemned to pay the highest fine.”

No. 6. — v. 24. *God took him.*] The following singular tradition may possibly have some reference to the translation of Enoch : “ The Kalmucks, among other idols, worship in a peculiar manner one, which they call Xacamuni. They say, that four thousand years ago, he was only a sovereign prince in India ; but, on account of his unparalleled sanctity, God had taken him up to heaven alive.” VON STRAHLENBERG’S *Siberia*, p. 409.

No. 7. — viii. 11. *And the dove came in to him in the evening, and, lo, in her mouth was an olive leaf plucked off.*] The connection between Noah’s dove and an olive leaf will not appear at all unnatural, if we consider what Dr. CHANDLER has related. He says, (*Trav. in Asia Minor*, p. 84.) that the olive groves are the principal places for shooting birds. And in the account of his travels in Greece, (p. 127.) he observes, that when the olive blackens, vast flights of doves, pigeons, thrushes, and

other birds repair to the olive groves for food. See also HASSELQUIST, p. 212. HARMER, vol. iv. p. 191.

Στέμματ' ἔχων ἐν χερσὶν ἐκηβόλῃ Ἀπόλλωνος. *Iliad*, i. 14.

Οἱ γὰρ περὶ τὴν δίοδον οἰκῶντες, συμφρονήσαντες ἐπὶ δόλῳ, συνήντων αὐτῷ, θαλλὰς ἔχοντες καὶ σεφάνης· τῆτο γὰρ σχεδὸν πᾶσι τοῖς βαρβάροις ἐστὶ σύνδημα φιλίας, καθάπερ τὸ κηρύκειον τοῖς Ἑλλησιν. *Polyb.* iii. 52.

Decem legati Locrensiū obsiti squalore et sordibus, in comitio sedentibus consulibus, velamenta supplicum, ramos oleæ (ut Græcis mos est) porrigentes, ante tribunal cum flebili vociferatione humi procubuerunt.

Liv. xxix. 16.

—— placitam paci nutritor olivam.

Virg. Georg. ii. 425.

—— ramis velatos Palladis omnes;

Donaque ferre viro, pacemque exposcere Teucris.

Æneid. vii. 154.

Paciferæque manu ramum prætendit olivæ.

Id. viii. 116.

Velati ramis oleæ, veniamque rogantes. *Id.* xi. 101.

—— ramumque tenens popularis olivæ.

Ovid. Metam. vii. 498.

—— pacatæ ramus olivæ.

Id. i. Epist. ex Pont. i. 31.

—— furorem

Indomitum, duramque viri deflectere mentem

Pacifico sermone parant, hostemque propinquum

Orant, Cecropiæ prælata fronde Minervæ.

Lucan. iii. 303.

—— pignora pacis

Prætendens dextra ramum canentis olivæ.

Sil. Ital. xiii. 68.

No. 8. — ix. 4. *But flesh with the life thereof, which is the blood thereof, shall ye not eat.*] Mr. Bruce has given a very extraordinary account of the practice of eating blood in Abyssinia. This custom, so prevalent in several places, is forbidden in the Scriptures. A recital of the narrative will probably suggest to the reader the reasons of the prohibition. Mr. Bruce tells us, that “not long after our losing

sight of the ruins of this ancient capital of Abyssinia, we overtook three travellers driving a cow before them: they had black goat skins upon their shoulders, and lances and shields in their hands; in other respects they were but thinly clothed; they appeared to be soldiers. The cow did not seem to be fatted for killing, and it occurred to us all that it had been stolen. This, however, was not our business; nor was such an occurrence at all remarkable in a country so long engaged in war. We saw that our attendants attached themselves in a particular manner to the three soldiers that were driving the cow, and held a short conversation with them. Soon after, we arrived at the hithermost bank of the river, where I thought we were to pitch our tent: the drivers suddenly tript up the cow, and gave the poor animal a very rude fall upon the ground, which was but the beginning of her sufferings. One of them sat across her neck, holding down her head by the horns; the other twisted the halter about her fore feet; while the third, who had a knife in his hand, to my very great surprise, in place of taking her by the throat, got astride upon her belly, before her hind legs, and gave her a very deep wound in the upper part of the buttock. From the time I had seen them throw the beast upon the ground, I had rejoiced, thinking that when three people were killing a cow, they must have agreed to sell part of her to us; and I was much disappointed upon hearing the Abyssinians say, that we were to pass the river to the other side, and not encamp where I intended. Upon my proposing they should bargain for part of the cow, my men answered, what they had already learned in conversation, that they were not then to kill her: that she was not wholly theirs, and they could not sell her. This awakened my curiosity; I let my people go forward, and staid myself, till I saw, with the utmost astonishment, two pieces, thicker and longer than our ordinary beef steaks, cut out of the higher part of the buttock of the beast: how it was done I cannot positively say; because, judging the cow was to be killed from the moment I saw the knife drawn, I was not anxious to view that catastrophe, which was by no means an object of curiosity: whatever way it was done, it surely was

adroitly, and the two pieces were spread upon the outside of one of their shields. One of them still continued holding the head, while the other two were busy in curing the wound. This, too, was done not in an ordinary manner. The skin, which had covered the flesh that was taken away, was left entire, and flapped over the wound, and was fastened to the corresponding part by two or more small skewers or pins. Whether they had put any thing under the skin, between that and the wounded flesh, I know not; but, at the river side where they were, they had prepared a cataplasm of clay, with which they covered the wound; they then forced the animal to rise, and drove it on before them, to furnish them with a fuller meal when they should meet their companions in the evening." *Travels*, vol. iii. p. 142. "We have an instance, in the life of Saul, that shews the propensity of the Israelites to this crime: Saul's army, after a battle, *flew*, that is, fell voraciously upon the cattle they had taken, and threw them upon the ground to cut off their flesh, and eat them raw; so that the army was defiled by eating blood, or living animals. 1 *Sam.* xiv. 33. To prevent this, Saul caused to be rolled to him a great stone, and ordered those that killed their oxen to cut their throats upon that stone. This was the only lawful way of killing animals for food; the tying of the ox, and throwing it upon the ground was not permitted as equivalent. The Israelites did probably, in that case, as the Abyssinians do at this day; they cut a part of its throat, so that blood might be seen on the ground, but nothing mortal to the animal followed from that wound; but, after laying his head upon a large stone, and cutting his throat, the blood fell from on high, or was poured on the ground like water, and sufficient evidence appeared that the creature was dead before it was attempted to eat it. We have seen that the Abyssinians came from Palestine a very few years after this, and we are not to doubt that they then carried with them this, with many other Jewish customs, which they have continued to this day." *BRUCE'S Travels*, vol. iii. p. 299. To corroborate the account given by Mr. *Bruce*, in these extracts, it may be satisfactory to affix what Mr. *ANTES* has said upon the subject, in his *Observations on the*

Manners and Customs of the Egyptians, p. 17. "When Mr. Bruce returned from Abyssinia, I was at Grand Cairo. I had the pleasure of his company for three months almost every day; and having, at that time, myself an idea of penetrating into Abyssinia, I was very inquisitive about that country, on hearing many things from him which seemed almost incredible to me; I used to ask his Greek servant Michael, (a simple fellow, incapable of any invention,) about the same circumstance, and must say that he commonly agreed with his master, as to the chief points. The description Mr. Bruce makes concerning the bloody banquet of live oxen among the natives he happened never to mention to me, else I could have made the same enquiry: but I heard not only this servant, but many eye witnesses, often speak of the Abyssinians eating raw meat."

In the course of these desperate expeditions, scenes of barbarity were occasionally said to have occurred, which appear strongly to corroborate an account given by Mr. Bruce respecting a circumstance that he had witnessed in traveling from Axum to the Tacazzee, which, from being too generally discredited, has drawn upon him much unmerited ridicule and severity of criticism. I shall proceed to relate one of these occurrences which Mr. Pearce himself witnessed.

"On the 7th of February, while these transactions were passing, he went out with a party of Lasta soldiers on one of their marauding expeditions, and in the course of the day they got possession of several head of cattle, with which, towards evening, they made the best of their way back to the camp. They had then fasted for many hours, and still a considerable distance remained for them to travel. Under these circumstances, a soldier attached to the party, proposed "cutting out the shulada" from one of the cows they were driving before them, to satisfy the cravings of their hunger. This term Mr. Pearce did not at first understand, but he was not long left in doubt upon the subject; for, the others having assented, they laid hold of the animal by the horns, threw it down, and proceeded without farther ceremony to the operation. This consisted in cutting out two pieces of flesh from the buttock, near the tail,

which together, Mr. Pearce supposed, might weigh about a pound; the pieces so cut out being called shulada, and composing, as far as I could ascertain, part of the two glutei maximi, or larger muscles of the thigh. As soon as they had taken these away, they sewed up the wounds, plastered them over with cow dung, and drove the animal forwards, while they divided among their party the still reeking steaks.

“ They wanted Mr. Pearce to partake of this meat, raw as it came from the cow, but he was too much disgusted with the scene to comply with their offer; though he declared he was so hungry at the time, that he could without remorse have eaten raw flesh, had the animal been killed in the ordinary way; a practice which, I may here observe, he never could before be induced to adopt, notwithstanding its being general throughout the country. The animal, after this barbarous operation, walked somewhat lame, but nevertheless managed to reach the camp without any apparent injury, and immediately after their arrival, it was killed by the Worari, and consumed for their supper.”

SALT'S *Voyage to Abyssinia*, p. 295.

The account which Mr. Bruce has given receives confirmation and establishment from the testimony of Sir WILLIAM JONES, who, in a letter to Dr. *P. Russell*, says, “ there is an Abyssinian here, who knew Mr. *Bruce* at Gwender. I have examined him, and he confirms *Bruce's* account.” *Works*, vol. ii. p. 33.

No. 9. — xii. 7. *There builded he an altar unto the Lord, who appeared unto him.*] The patriarchs took care to preserve the memory of considerable events by setting up altars and pillars, and other lasting monuments. Thus Abraham erected monuments in divers places where God had appeared to him. *Gen.* xiii. 18. Jacob consecrated the stone which served him for a pillow while he had the mysterious dream of the ladder. *Gen.* xxviii. 18. And the heap of stones which was witness to his covenant with Laban, he called Galeed. *Gen.* xxxi. 48. Of this kind was the sepulchre of Rachel, the well called Beer-sheba, *Gen.* xxvi. 33. and all the other wells mentioned in the history of Isaac. Sometimes they gave new names to

places. The Greeks and Romans relate the same of their heroes, the oldest of whom lived near the time of the patriarchs. PAUSAN. DION. HAL. lib. iii. Greece was full of their monuments. Æneas, to mention no others, left some in every place that he passed through in Greece, Sicily, and Italy. VIRGIL. *Æn. passim.* FLEURY'S *Hist. of Israelites*, p. 8.

—— ἔρδειν δ' ἱερὰς ἑκατόμβας

Ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι.

Odyss. xi. 131.

Hanc aram — statuit.

Æneid. viii. 271.

cum multis aliis locis.

Tum læti statuunt aras

Valer. Flacc. i. 188.

No. 10. — xiv. 18. *Melchizedec king of Salem.*] It was customary among the ancients to unite the sovereignty and chief priesthood together.

Rex Anius, rex idem hominum Phœbique sacerdos.

Æn. iii. 80.

King Anius, both king of men, and priest of Apollo.

The *Lacedæmonian* kings, at their coronation, were consecrated priests of *Jupiter* Οὐράνι®, and executed the office in their own persons. The *Roman* emperors were stiled high-priests likewise, *Pontifex summus Imperator.* *Julius Cæsar* was not only *Pontifex Maximus*, but particularly the priest of *Vesta* ;

———— Meus fuit ille Sacerdos :

Sacrilegæ telis me petiere manus. OVID. *Fast.* l. iii. v. 699.

Cæsar was mine, my sacred priest was he ;

Through him your impious weapons wounded me.

Στρατηγὸς ἦν καὶ δικαστὴς ὁ βασιλεὺς καὶ τῶν πρὸς τῆς θεᾶς κύρι®. Κύριοι δὲ ἦσαν τῆς τε κατὰ πόλεμον ηγεμονίας, καὶ τῶν θυσιῶν, ὅσαι μὴ ἱερατικάι. *Aristot. Polit.* 3. c. 14.

Ipse plurima sacra obibat.

LIVIUS, l. i. c. 20.

Mos apud Judæos fuit, ut eosdem reges et sacerdotes

haberent, quorum justitia religione permixta, incredibile quantum coaluere. JUSTINUS, l. xxxvi. c. 3.

————— *Each patriarch sate,
King, priest, and parent of his growing state.*

POPE, *Essay on Man*, Ep. iii. 3.

This custom continued a great while in some parts of the world, especially in Asia Minor, STRABO, l. xii. p. 851. where, even in the time of the Romans, the chief priest was the prince of the province.

“Among the Creeks and other Southern Indians, the sacerdotal office may be united with civil authority, and therefore partake of its peculiar characters. Their public sacerdotal offices are performed by their chiefs, and in their private, the head of every family is its priest.” Dr. JARVIS’S *Discourse on the Religion of the Indian Tribes of North America*, p. 50. New York, 1820.

Pythodorus, the high priest of Zela and Comana, in Armenia, was the king of the country. STRABO, l. xii. p. 838. Vide also LIVY, l. i. c. 20.

No. 11. — xv. 10. *Divided them in the midst.*] There is no footstep of this rite any where in the Scripture, except in Jer. xxxiv. 18, 19. But from this affair of Abraham, it appears to have been very ancient. St. Cyril, in his tenth book against Julian, derives this custom from the ancient Chaldæans. Others derive the word בְּרִית, *birith*, which signifies a covenant, from בָּתַר, *batar*, which signifies to divide or cut asunder, because covenants were made by dividing a beast, and by the parties covenanting passing between the parts of the beast so divided: intimating that so should they be cut asunder who broke the covenant. We find in Zenobius, that the people called *Molotti* retained something of this custom; for they confirmed their oaths, when they made their covenants, by cutting oxen into little bits.

Rabbi Solomon Jarchi says that “it was a custom with those who entered into covenant with each other, to take a heifer and cut it in two, and then the contracting parties passed between the pieces.” For whatever purpose a covenant was made, it was ever ratified by a sacrifice

offered to God: and the passing between the divided pieces of the victim, appears to have signified, that each agreed, if they broke their engagements, to submit to the punishment of being cut asunder. *Matt.* xxiv. 51. *Luke*, xii. 46. This is further confirmed by HERODOTUS, (lib. ii.) who says, that Sabacus, king of Ethiopia, had a vision, in which he was ordered μεσους διατεμειν, to cut in two, all the Egyptian priests. We find also from the same author (lib. vii.) that Xerxes ordered one of the sons of Pythius to be cut in two, and one half to be placed on each side of the way, that his army might pass between them. That covenant sacrifices were then divided, even from the remotest antiquity, we learn from Homer:

Μερους τ' εξεταμον, κατα τε κνισση εκαλυψαν,
Διπτυχα ποιησαντες, επ' αυτων δ' ωμοθετησαν. *Il.* 1. v. 460.

They cut the quarters, and cover them with the fat: dividing them into two, they place the raw flesh upon them.

At the Areopagus, in Athens, the parties concerned in any legal covenant were placed between the severed members of consecrated victims, where they bound themselves and families by a most solemn oath, to the sacred fulfilment of all the stipulated conditions of such covenant. *See Antiquities of Athens.*

LIVY, *Hist. lib.* 1. *decad.* 1. *cap.* 24., has preserved the form of the imprecation used on such occasions, in the account he gives of the league made between the Romans and Albans. When the Romans were about to enter into some solemn league or covenant, they sacrificed a hog, and, on the above occasion, the priest, or pater patratus, before he slew the animal, stood, and thus invoked Jupiter. “Audi, Jupiter, si prior defecerit publico consilio dolo malo, tum illo die, Diespiter, Populum Romanum sic ferito, ut ego hunc porcum hic hodie feriam: tantoque majus ferito quanto majus potes pollesve.” Hear, O Jupiter! should the Romans in public counsel, through any evil device, first transgress these laws, in that same day, O Jupiter, thus smite the Roman people, as I shall at this time smite this hog: and smite them with a severity proportioned to the greatness of thy power and might.

No. 12.—xvi. 12. *His hand will be against every man, and every man's hand against him.*] “The one is the natural, and almost necessary consequence of the other. Ishmael lived by prey and rapine in the wilderness: and his posterity have all along infested Arabia and the neighbouring countries with their robberies and incursions. They live in a state of continual war with the rest of the world, and are both robbers by land, and pirates by sea. As they have been such enemies to mankind, it is no wonder that mankind have been enemies to them again; that several attempts have been made to extirpate them; and even now as well as formerly travellers are forced to go with arms, and in caravans or large companies, and to march and keep watch like a little army, to defend themselves from the assaults of these free-booters, who run about in troops, and rob and plunder all whom they can by any means subdue. These robberies they also justify, by alleging the hard usage of their father Ishmael, who being turned out of doors by Abraham, had the open plains and deserts given him by God for his patrimony, with permission to take whatever he could find there; and on this account they think they may, with a safe conscience, indemnify themselves, as well as they can, not only on the posterity of Isaac, but also on every body else; always supposing a kind of kindred between themselves and those they plunder; and in relating their adventures of this kind, they think it sufficient to change the expression, and instead of, *I robbed a man of such and such a thing*, to say, *I gained it.*” SALE’S *Prelim. Discourse*, 30. NEWTON *on the Prophecies*, vol i. p. 42.

“The Arabs have never been entirely subdued; nor has any impression been made on them, except on their borders: where, indeed, the Phenicians, Persians, Ethiopians, Egyptians, and in modern times, the Othman Tartars, have severally acquired settlements; but, with these exceptions, the natives of Hejaz and Yemen have preserved for ages the sole dominion of their deserts and pastures, their mountains and fertile valleys: thus, apart from the rest of mankind, this extraordinary people have retained their primitive language and manners, fea-

tures and characters, as long and as remarkably as the Hindus themselves." Sir W. JONES'S *Discourse on the Arabs*. Works, vol. iii. p. 49.

Speaking of the Arabs, Mr. HEUDE, (*Voyage up the Persian Gulf*, in 1817. p. 124.) says, "The man that is honest beyond the powers of corruption, in the relations of private life, is a robber by profession towards every one he meets abroad: the expression is only changed, and his conscience is satisfied. I have gained this captive and this wealth in the desert of our ancestors, says the freebooter on his return. I have gained it, God be praised, in the desert, which is mine, and which God, he is great, bestowed with all that is in it, on my father Ishmael and his posterity. Ish allah, God being willing, I shall gain more when this is gone; the desert is my inheritance."

No. 13. — xvi. 13. *And she called the name of the Lord that spake unto her, Thou God seest me.*] The religion of names was a matter of great consequence in Egypt. It was one of their essential superstitions: it was one of their native inventions: and the first of them which they communicated to the Greeks. Thus when Hagar the handmaid of Sarai, who was an Egyptian woman, saw the angel of God in the wilderness, *she called the name of the Lord that spake unto her, ELROI, the God of vision, or the visible God*: that is, according to the established custom of Egypt, she gave him a name of honour: not merely a name of distinction, for such all nations had (who worshipped local tutelary deities) before their communication with Egypt. But after that they decorated their gods with distinguished titles, indicative of their specific office and attributes. *Zechariah*, (ch. xiv. 9.) evidently alluding to these notions, when he prophecies of the worship of the supreme God, unmixed with idolatry, says, *in that day shall there be one Lord, and his name one*. Out of indulgence therefore to this weakness, God was pleased to give himself a name. *And God said unto Moses, I am that I am*. Exod. iii. 14. *WARBURTON'S Divine Legation*, b. iv. sec. 6.

No. 14. — xvii. 10. *This is my covenant.*] Covenants were anciently made in the eastern countries by dipping their weapons in blood, (as *Xenophon* tells us,) and by

pricking the flesh, and sucking each other's blood, as we read in TACITUS: who observes (l. i. *Annal.*) that when kings made a league, they took each other by the hand, and their thumbs being hard tied together, they pricked them, when the blood was forced to the extreme parts, and each party licked it. This was accounted a mysterious covenant, being made sacred by their mutual blood. How old this custom had been we do not know; but it is evident God's covenant with Abraham was solemnized on Abraham's part by his own and his son Isaac's blood, and so continued through all generations, by circumcision: whereby, as they were made the select people of God, so God, in conclusion, sent his own Son, who by this very ceremony of circumcision was consecrated to be their God and Redeemer.

The ceremony of laying a knife or sword upon the altar was the usual mode of ratifying grants before the invention of seals: and it appears that it was not entirely laid aside afterwards. King Stephen's last charter to the nuns at Barking, in Essex, was executed at the monastery, by the ceremony of laying his knife upon the altar of the Virgin Mary and St. Ethelburgh. LYSONS'S *Environs of London*, vol. iii. p. 60.

No. 15. — xviii. 1—8.] When a party belonging to Captain Cooke (in his last voyage) went ashore on an island near that of Mangeea in the South Seas, they were forcibly detained by the natives a considerable time, which much alarmed them. But this detention proceeded, as they afterwards found, from pure motives of hospitality; and continued only till such time as they had roasted a hog, and provided other necessaries for their refreshment. In reviewing this most curious transaction, says the writer of that voyage, we cannot help calling to our memory the manners of the patriarchal times. It does not appear to us, that these people had any intention in detaining ours, different from those which actuated the patriarch in a similar transaction.

No. 16. — xviii. 1, 2. *And he sat in the tent-door in the heat of the day.*] Those who lead a pastoral life in the East, at this day, frequently place themselves in a similar

situation. “ At ten minutes after ten we had in view several fine bays, and a plain full of booths, with the Turcomans sitting by the doors, under sheds resembling porticoes; or by shady trees, surrounded by flocks of goats.” CHANDLER’S *Travels in Asia Minor*, p. 180.

Mithridates, as he sat before the door of his house, perceived the Dolonci passing by; and as by their dress and spears they appeared to be foreigners, he called to them: on their approach, he offered them the use of his house, and the rites of hospitality: they accepted his kindness, and being hospitably treated by him, revealed all the will of the oracle, with which they entreated his compliance. HERODOTUS, lib. vi. c. 35. In Japan, it is usual for the landlord to go to meet the traveller part of the way, and with every token of submission and respect bid him welcome. He then hurries home in order to receive his guests at his house in the same manner. THUNBERG’S *Travels*, vol. iii. p. 100. KAEMPFER’S *Japan*, vol. ii. p. 443.

“ He ordered his mat to be brought to him, seated himself close before the door of his house, and invited me to sit down.” BELZONI’S *Researches*, p. 75.

“ Passing along near an Indian settlement, I observed,” says BARTRAM, “ some elderly people reclined on skins spread on the ground, under the cool shade of spreading oaks and palms, that were ranged in front of their houses; they arose, and eyed me as I passed; but perceiving that I kept on without stopping, they resumed their former position. They were civil, and appeared happy in their situation.” *Trav.* p. 90.

No. 17. — xviii. 4. *Let a little water, I pray you, be fetched, and wash your feet.*] One of the first rites of hospitality observed towards strangers amongst the ancients, was washing the feet: of this there are many instances in HOMER: *Od.* vi. v. 207.:

Τον νυν χρη κομειν· προς γαρ Διος εισιν παντες, &c.

*By Jove the stranger and the poor are sent,
And what to those we give to Jove is lent.*

*Then food supply, and bathe his fainting limbs,
Where waving shades obscure the mazy streams.* POPE.

*Your other task, ye menial tribe forbear;
Now wash the stranger, and the bed prepare.* POPE.

Among the Hindoos, as soon as a guest enters, one of the first civilities is the presenting of water to wash his feet. So indispensable is this, that water to wash the feet makes a part of the offerings to an image. *WARD'S View of the Hindoos*, vol. ii. p. 317.

“*Anusuya.* Our guest must be received with due honors.

“*Priyamuda.* Stranger, you are welcome. Go, my Sancontata: bring from the cottage a basket of fruit and flowers. The river will in the mean time supply water for his feet.” *Sancontata, an ancient Indian drama.*

“Our landlord, Janni, was so shocked at my saying that I performed this terrible journey on foot, that he burst into tears, uttering a thousand reproaches against the Naybe for his hard-heartedness and ingratitude, as he had twice, as he said, hindered Michael from going in person, and sweeping the Naybe from the face of the earth. Water was immediately procured to wash our feet, and here began another contention. Janni insisted upon doing this himself, which made me run out into the yard, and declare I would not suffer it. After this, the like dispute took place among the servants. It was always a ceremony in Abyssinia, to wash the feet of those that came from Cairo, and who are understood to have been pilgrims at Jerusalem. This was no sooner finished, than a great dinner was brought in, exceedingly well dressed. But no consideration or entreaty could prevail upon my kind landlord to sit down and partake with me. He would stand all the time with a clean towel in his hand, though he had plenty of servants; and afterwards dined with some visitors, who had come out of curiosity to see a man arrived from so far.” *BRUCE'S Travels*, vol. iii. p. 121. See also 1 *Sam.* xxv. 41.

No. 18. — xviii. 6. *And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.] These*

instructions are quite similar to [the manners of the place, which even at present are little if any thing altered from what they anciently were. Thus Dr. SHAW relates (*Trav.* p. 296.) “that in cities and villages, where there are public ovens, the bread is usually leavened: but among the Bedoweens, as soon as the dough is kneaded, it is made into thin cakes, which are either immediately baked upon the coals, or else in a *tajen*, a shallow earthen vessel like a frying-pan.” 2 *Sam.* xiii. 8. 1 *Chron.* xxiii. 29.

“It was here I saw women make those thin cakes I spoke of. This is their manner of making them: they have a small round table, very smooth, on which they throw some flour, and mix it with water to a paste, softer than that for bread. This paste they divide into round pieces, which they flatten as much as possible with a wooden roller, of a smaller diameter than an egg, until they make them as thin as I have mentioned. During this operation, they have a convex plate of iron placed on a tripod, and heated by a gentle fire underneath, on which they spread the cake, and instantly turn it, so that they make two of their cakes sooner than a wafer-man can make a wafer.” BROCQUIERE’S *Travels to Palestine, in 1432*, p. 167.

Mr. JACKSON (*Journey Overland from India*) gives the following account of an Eastern oven: “They have a small place built with clay, between two and three feet high, having a hole at the bottom, for the convenience of drawing out the ashes, something similar to a lime-kiln. The oven is usually about fifteen inches wide at top, and gradually widening to the bottom. It is heated with wood; and when sufficiently hot, and perfectly clear from the smoke, having nothing but clear embers at the bottom, which continue to reflect great heat, they prepare the dough in a large bowl, and mould the cakes to the desired size on a board, or stone, placed near the oven. After they have kneaded the cake to a proper consistence, they pat it a little, then toss it about with great dexterity in one hand, till it is as thin as they choose to make it. They then wet one side of it with water, at the same time wetting the hand and arm with which they put it into the oven. The side of the cake adheres fast to the side of the oven, till it is sufficiently

baked, when, if not paid proper attention to, it would fall down among the embers. If they were not exceedingly quick at this work, the heat of the oven would burn their arms; but they perform it with such an amazing dexterity, that one woman will continue keeping three or four cakes in the oven at once, till she has done baking. This mode requires not half the fuel that is consumed in Europe."

No. 19.—xviii. 7. *Abraham ran into the herd, and fetched a calf tender and good.*] Abraham appears to have taken a very active part in preparing to entertain the angels. But when it is said that *he ran to the herd, and fetched a calf*, we must not understand him as descending to an office either menial or unbecoming his rank, since we are informed, that "the greatest prince of these countries is not ashamed to fetch a lamb from his herd, and kill it, whilst the princess is impatient till she hath prepared her fire and kettle to dress it." SHAW'S *Travels*, p. 301.

"As the Panther was, at two o'clock, too far off to give us any hope of dining on board, we applied to our friendly Dola, who readily undertook to give us the best the island could afford. A fine young kid was killed, and delivered to his wife, who performed the office of cook, in an inner room, where we were not permitted to enter. In about two hours the whole was served up in very clean bowls of wood; and instead of a table-cloth, we had new mats. The good lady had also made us some cakes with juwany and ghee: pepper and salt were laid beside them. It was excellently roasted; and I do not know that I ever enjoyed a dinner more." Lord VALENTIA'S *Travels*, vol. ii. p. 323.

"The Aga, having prepared a dinner for me, invited several of the natives to sit down. Water was brought in a skin by an attendant, to wash our hands. Two fowls, roasted, were served up on wheaten cakes, in a wooden bowl, covered with a small mat, and a number of the same cakes in another. In the centre of these was liquid butter and preserved dates. These were divided, broken up, and mixed together by some of the party, whilst others pulled the fowls to pieces; which done, the party

began to eat as fast as they could, getting up one after the other, as soon as their hunger was satisfied. The Aga in the mean time looking on." LIGHT'S *Travels in Egypt*, p. 83.

No. 20. — xix. 1, 2. *And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them, rose up to meet them; and he bowed himself with his face toward the ground. And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways.*] The Eastern people have always distinguished themselves by their great hospitality. Of very many instances the following is a truly characteristic one. "We were not above a musket-shot from Anna, when we met with a comely old man, who came up to me, and taking my horse by the bridle, 'Friend,' said he, 'come and wash thy feet, and eat bread at my house. Thou art a stranger; and since I have met thee upon the road, never refuse me the favour which I desire of thee.' We could not choose but go along with him to his house, where he feasted us in the best manner he could, giving us, over and above, barley for our horses; and for us, he killed a lamb and some hens." TAVERNIER'S *Travels*, p. 111. See also *Gen.* xviii. 6. *Judges*, xvii. 7. *Rom.* xii. 13. *1 Tim.* iii. 2. *1 Pet.* iv. 9.

— φίλος δ' ἦν ἀνθρώποισι·

Πάντας γὰρ φιλέσκειν, ὁδῶ ἔπι οἰκία ναίων.

Iliad. vi. 14.

Ἄλλ' ἄγε νῦν ἐπίμεινον, ἐπειγόμενός περ ὁδοῖο,

Ὅφρα λοεσσάμενός τε, τεταρπόμενός τε φίλον κῆρ,

Δῶρον ἔχων ἐπὶ υἷα κίης, χαίρων ἐνὶ θυμῷ,

Τιμῆεν, μάλα καλὸν, ὃ τοι κειμήλιον ἔσαι,

Ἐξ ἐμεῦ· οἷα φίλοι ξεῖνοι ξείνοισι διδοῦσι.

Odyss. i. 309.

— πρὸς γὰρ Διός εἰσιν ἅπαντες

Ξεῖνοι ———.

Id. vi. 207. et alibi.

Χωρεῖτ' ἐς οἴκους· ἀντὶ γὰρ χρησῶν λόγων

Ξενίων κυρήσεθ', οἷ' ἐμὸς κεύθει δόμος.

EURIP. Electr. 358.

Qui didicit patriæ quid debeat, et quid amicis;

Quo sit amore parens, quo frater amandus, et hospes.

HORAT. Art. Poet. 312.

No. 21. — xix. 24. *The Lord rained upon Sodom and upon Gomorrah brimstone and fire.*] These cities are said by Moses, on account of their abominable impurities, to have been overwhelmed with a torrent of liquid fire, rained down upon them from heaven. His narrative is equally confirmed by profane historians and by modern travellers. DIODORUS SICULUS mentions the peculiar nature of the lake, which covered the country, where these towns were formerly situated. “The water of it is bitter and fetid to the last degree, insomuch that neither fish nor any other aquatic animals are able to live in it.” *Bib. Hist. lib. xix. p. 734.* Tacitus relates, that a tradition still prevailed in his days, of certain powerful cities having been destroyed by thunder and lightning, and of the plain, in which they were situated, having been burnt up. He adds, that evident traces of such a catastrophe remained. The earth was parched, and had lost all its natural powers of vegetation: and whatever sprung up, either spontaneously, or in consequence of being planted, gradually withered away, and crumbled into dust. *TACIT. Hist. lib. v. c. 7.* Strabo, after describing the nature of the lake Asphaltis, adds, that the whole of its appearance gives an air of probability to the prevailing tradition, that thirteen cities, the chief of which was Sodom, were once destroyed and swallowed up by earthquakes, fire, and an inundation of boiling sulphureous water. *STRAB. Geog. lib. xvi.* MAUNDRELL visited the lake Asphaltis in the year 1697, and makes the following observations upon it. “Being desirous to see the remains (if there were any) of those cities anciently situated in this place, and made so dreadful an example of the Divine vengeance, I diligently surveyed the waters, as far as my eye could reach; but neither could I discern any heaps of ruins, nor any smoke ascending above the surface of the water, as is usually described in the writings and maps of geographers. But yet I must not omit, what was confidently attested to me by the father-guardian, and procurator of Jerusalem, both men in years, and seemingly not destitute either of sense or probity, that they had once actually seen one of these ruins; that it was so

near the shore, and the waters so shallow at that time, that they went to it, and found there several pillars, and other fragments of buildings. The cause of our being deprived of this sight was, I suppose, the height of the water." *Travels*, p. 85. See also JOLLIFFE's *Letters from Palestine*, p. 21. The account which THEVENOT gives is much to the same purpose. "There is no sort of fish in this sea, by reason of the extraordinary saltness of it; which burns like fire, when one tastes of it. And when the fish of the water Jordan come down so low, they return back again against the stream; and such as are carried into it by the current of the water immediately die. The land within three leagues round it is not cultivated, but is white, and mingled with salt and ashes. In short, we must think that there is a heavy curse of God upon that place, seeing it was heretofore so pleasant a country." *Travels*, vol. i. p. 194. Vide also POCOCKE's *Travels*, vol. ii. p. 1. ch. 9., and SHAW's *Travels*, p. 346. 4to.

No. 22. — xix. 24. *Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire.*] The curious WORMIUS tells of the raining of brimstone, May 16. 1646. "Here, at Cöpenhagen, when the whole town was overflowed by a great fall of rain, so that the streets became impassable, the air was infected with a sulphureous smell; and when the waters were a little subsided, one might have collected in some places a sulphureous powder, of which I have preserved a part, and which in colour, smell, and every other quality, appeared to be real sulphur." *Mus. Worm.* l. i. c. 11. sec. 1.

Αὐτὸς δ' ἔξ' Ἰδης μεγάλ' ἔκτυπε, δαιόμενον δὲ
Ἦκε σέλας. *Iliad.* viii. 75. Conf. 133.

Ὡς δ' ὅθ' ὑπαὶ ῥιπῆς πατρὸς Διὸς ἐξερίπη δρυῖς
Πρόρριζος, δεινὴ δὲ θεεῖα γίνεται ὁδμή. *Id.* xiv. 414.

Ζεὺς δ' ἄμυδις βρόντησε, καὶ ἔμβαλε νηὶ κεραυνόν·
Ἥ δ' ἐλελίχθη πᾶσα, Διὸς πληγεῖσα κεραυνῷ,
Ἐν δὲ θεεῖα πλῆτο. *Odys.* xii. 415.

Ὁ δὲ πλησίον τόπος, ἔμπυρος ὦν καὶ δυσώδης, ποιεῖ τὰ σώ-
ματα τῶν περιοικέντων ἐπίνοσα καὶ παντελῶς ὀλιγοχρόνια.
DIODOR. SIC. xix. 98.

—tum longo limite fulcus

Dat lucem, et late circum loca sulfure fumant.

Æneid. ii. 697.

Haud procul inde campi, quos ferunt olim uberes, magnisque urbibus habitatos, fulminum jactu arsisse: et manere vestigia, terramque ipsam specie torridam, vim frugiferam perdidisse. Nam cuncta sponte edita, aut manu sata, sive herba tenuis aut flore, seu solitam in speciem adolevere, atra et inania velut in cinerem vanescunt. *TACIT. Hist.* v. 7. *PLINY, v. et xxv.*

No. 23. — xix. 26. *A pillar of salt.*] Or, as some understand it, an everlasting monument, whence, perhaps, the Jews have given her the name of *Adith*, (*Pirke Elieser*, cap. 25.) because she remained a perpetual testimony of God's just displeasure. For, she standing still too long, some of that dreadful shower of brimstone and fire overtook her, and falling upon her, wrapped her body in a sheet of nitro-sulphureous matter, which congealed into a crust as hard as stone, and made her appear like a pillar of salt, her body being, as it were, candied in it. *Kimchi* calls it a heap of salt: which the Hebrews say continued for many ages. Their conjecture is not improbable, who think the fable of *Niobe* was derived hence: who, the poets feign, was turned into a stone upon her excessive grief for the death of her children. *PATRICK.*

No. 24. — xx. 12. *And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother: and she became my wife.*] This peculiar mode of contracting marriage appears in after ages to have become a common practice. It prevailed at Athens. It was lawful there to marry a sister by the father's side, but it was not permitted to marry a sister by the same mother. *MONTESQUIEU* (*Spirit of Laws*, vol. i. p. 54.) says, that this custom was originally owing to republics, whose spirit would not permit that two portions of land, and consequently two inheritances, should devolve on the same person. A man that married his sister only by his father's side, could inherit but one estate, that of his

father; but by marrying his sister by the same mother, it might happen that this sister's father, having no male issue, might leave her his estate, and consequently the brother that married her might be possessed of two.

Among the *Egyptians* it was lawful for the brother to marry the sister either of the whole or the half blood, elder or younger; for sometimes brother and sister are born twins. And this licence in process of time descended also to the *Grecians*. For the example drawn from *Isis*, obtained among the *Macedonians*. To justify this incestuous use by yet more illustrious examples, the *Grecians*, as well as the *Latins*, say, The gods themselves affected such marriages.

Ἡρην δὲ προσέειπε κασιγνήτην, ἄλοχόν τε. *Iliad*. l. xvi. v. 452.

He thus bespoke his sister and his queen.—

POPE.

Ἐκ θυμῷ σέργοισα κασιγνήτοντε πόσιντε.

Ὡδὲ καὶ ἀθανάτων ἱερὸς γάμος ἐξετελέσθη.

THEOCRIT. *Idyl*. c. xvii. v. 131.

Dearly the husband and the brother loves.

Such are the nuptials in the blest abodes,

And such the union of immortal gods.

FAWKES.

————— Jovisque

Et soror, et conjux.

Æneid. l. i. v. 50.

————— *The sister-wife of Jove.*

DRYDEN.

————— Dî nempe suas habuere sorores.

Sic Saturnus Opim, junctam sibi sanguine, duxit;

Oceanus Tethyn; Junonem rector Olympi.

OVID. *Met*. l. ix. v. 496.

Ducente victrices catervas

Conjuge me Jovis et sorore.

HORAT. l. iii. Od. iii.

Fratris thalamos sortita tenet

Maxima Juno; soror Augusti

Sociata toris, cur à patriâ

Pellitur aulâ?

SENEC. *Oct*. Act. i. v. 282.

From hence we learn that the deities of the West were derived from Egypt. And hence we understand why *Philadelphus* and *Arsinoe*, by a kind of second marriage (ἀποθεώσεως) of deification, obtain the title Θεῶν Ἀδελφῶν,

of brother and sister gods, in coins, &c. &c. But we may likewise add, αἰδῶν οὐδὲ δύσηνοι λόγοι. EURIP. *Herc. fur.* 1346.

No. 25. — xxi. 10. *Wherefore she said unto Abraham, Cast out this bond-woman and her son; for the son of this bond-woman shall not be heir with my son.*] The following extract will exhibit to the reader, a striking similarity of practice with that to which the above cited passage alludes: and that amongst a race of people very remote both as to local situation and time. “The Alguoquins make a great distinction between the wife to whom they give the appellation of *the entrance of the hut*, and those whom they term of *the middle of the hut*: these last are the servants of the other, and their children are considered as bastards, and of an inferior rank, to those which are born of the first and legitimate wife. Among the Caribs also, one wife possesses rank and distinction above the rest.” BABIE’S *Travels among Savage Nations*, in *Universal Magazine* for Feb. 1802, p. 84.

No. 26. — xxi. 23. *Swear unto me here by God.*] This kind of oath appears not only to have been generally in use in the time of Abraham, but also to have descended through many generations and ages in the East. When Mr. BRUCE was at SHEKH AMMER, he entreated the protection of the governor in prosecuting his journey. Speaking of the people who were assembled together at this time in the house, he says, (*Travels*, vol. i. p. 148.) “The great people among them came, and, after joining hands, repeated a kind of prayer, of about two minutes long, by which they declared themselves and their children accursed, if ever they lifted up their hands against me in the *tell*, or field in the *desart*; or in case that I, or mine, should fly to them for refuge, if they did not protect us at the risk of their lives, their families, and their fortunes, or, as they emphatically expressed it, to the death of the last male child among them.” See also *Gen.* xxvi. 28, 29.

No. 27. — xxii. 3. *Saddled his ass.*] There is no ground for supposing that the ancient eastern saddles were like our modern ones. Such were not known to the Greeks and Romans till many ages after the Hebrew judges. “No

nation of antiquity knew the use of either saddles or stirrups." GOGUET, *Origin of Laws*, vol. iii. p. 172. English edit. And even in our own times HASSELQUIST, when at Alexandria, says, "I procured an equipage which I had never used before; it was an ass with an Arabian saddle which consisted only of a cushion, on which I could sit, and a handsome bridle." *Travels*, p. 52. But even the cushion seems an improvement upon the ancient eastern saddles, which were probably nothing more than a kind of rug girded to the beast.

Instead of saddles the ancients used a kind of housing or horse-cloth, which the Greeks called *σαγην*, and the Latins *sagum*. This housing is to be seen upon the horses represented on Trajan's pillar, and in many other monuments of antiquity. The Romans also called these housings *strata*, the invention of which, together with that of bridles, Pliny ascribes to Pelethronius. *Fraenor et strata equorum Pelethronium*. Vid. BECKMAN'S *History of Inventions and Discoveries*, vol. ii. p. 247.

No. 28. — xxii. 9. *And bound Isaac his son.*] Both his hands and his feet, as it is explained in *Pirke Elieser*, cap. 31. When the Gentiles offered human sacrifices, they tied both their hands behind their backs. OVID. l. 3. *De Pont. Eleg. ii.* PATRICK.

No. 29. — xxiii. 11. *In the presence of the sons of my people.*] Contracts, or grants, were usually made before all the people, or their representatives, till writings were invented. HOMER. *Il.* viii. v. 499. DION. HALICARN. l. ii. p. 134. SYNCCELL. p. 102. *Hist. Gen. des Voyages*, tom. iii. p. 407.

No. 30. — xxiii. 16. *And Abraham weighed to Ephron the silver.*] Ancient nations have discovered a singular coincidence in the management of their money. The Jews appear to have used silver in lumps, perhaps of various dimensions and weights; and certainly, on some occasions at least, impressed with a particular stamp. The Chinese also do the same. For "there is no silver coin in China, notwithstanding payments are made with that metal, in masses of about ten ounces, having the form of the crucibles they were refined in, with the stamp of a

single character upon them, denoting their weight." MACARTNEY, p. 290. Vol. ii. p. 266. 8vo.

No. 31. — xxiv. 2, 3. *And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh, and I will make thee swear by the Lord.*] The present mode of swearing among the Mohammedan Arabs, that live in tents as the patriarchs did, according to DE LA ROQUE (*Voy. dans la Pal.* p. 152.) is by laying their hands on the Koran. They cause those who swear to wash their hands before they give them the book; they put their left hand underneath and the right over it. Whether among the patriarchs one hand was under, and the other upon the thigh, is not certain; possibly Abraham's servant might swear with one hand under his master's thigh, and the other stretched out to Heaven. As the posterity of the patriarchs are described as coming out of the thigh, it has been supposed, this ceremony had some relation to their believing the promise of God, to bless all the nations of the earth, by means of one that was to descend from Abraham. HARMER, vol. iv. p. 477.

To embrace the thigh, in Poland, is the most customary mode of salutation. PINKERTON'S *Coll.* vol. i. p. 221.

No. 32. — xxiv. 11. 13. *At the time of the evening, even the time that women go out to draw water.*] HOMER mentions the same custom of women's being employed in drawing water among the Phæacians and Læstrygonians. *Od.* vii. 20. et x. 105. *Il.* vi. 457. Dr. SHAW, speaking of the occupation of the Moorish women in Barbary, says, "To finish the day, at the time of the evening, even at the time that the women go out to draw water, they are still to fit themselves with a pitcher or goat-skin, and tying their sucking children behind them, trudge it in this manner two or three miles to fetch water." *Travels*, p. 421. The women in Persia go in troops to draw water for the place. I have seen the elder ones sitting and chatting at the well, and spinning the coarse cotton of the country, while the young girls filled the skins which contain the water, and which they all carry on their backs into the town. MORIER'S *Journey through Persia*, p. 61.

“ At the fountain of Belgrad, which Lady Montague has so picturesquely described, it is amusing to see the Greek females, on a feast day, assembled to draw water, habited in their gayest attire. The form of the amphora, or pitcher with double handles, and the whole attitude produced by their manner of bearing it on their shoulders, are strong vestiges of the antique. Their dances with garlands, and their rude music of the lyre, zamboona, and meskale, transmit the customs of the most distant ages to our own days.” DALLAWAY'S *Constantinople*, p. 147.

“ In the Brahmin villages of the Concan, women of the first distinction, like Rebekah and Rachel, draw water at the public wells, tend the cattle to pasture, wash their clothes in the tanks, and gather the flowers of the nymphaea, for their innocent sacrifice at the dewal, and its foliage for plates and dishes; which are renewed every meal from the lotos, or some other vegetable with a large leaf. *Exod.* ii. 16. *John*, iv. 6. *Mark*, xiv. 12—15.” FORBES'S *Oriental Memoirs*, vol. i. p. 191.

“ Greatly resembling the pastoral manners of the Mesopotamian damsels in the patriarchal days, the young women of Gwzerat daily draw water from the public wells, and sometimes carry two or three earthen jars, placed over each other upon the head, which requiring perfect steadiness, gives them an erect and stately air. An English lady in India, whose great delight was to illustrate the sacred volume by a comparison with the manners and customs of the Hindoos, reading the interesting interview between Abraham's servant and Rebecca, at the gate of Nahor, *Gen.* xxiv. 15., to an intelligent native, when she came to that passage where the virgin went down to the well with the pitcher upon her shoulder, her attentive friend exclaimed, Madam, that woman was of a high caste! This he implied from the circumstance of carrying the pitcher upon her shoulder, and not on her head: some of the highest classes among the Brahmins do the same.” *Ibid.* vol. ii. p. 78.

“ A public well, without the gate of Diamonds, in the city Dhuboy, was a place of great resort: there, most tra-

vellers halted for shade and refreshment: the women frequented the fountains and reservoirs morning and evening, to draw water. Many of the Gwzerat wells have steps leading down to the surface of the water; others have not, nor do I recollect any furnished with buckets and ropes for the convenience of a stranger; most travellers are therefore provided with them, and halcarras and religious pilgrims frequently carry a small brass pot affixed to a long string for this purpose." *Ibid.* vol. ii. p. 332.

"When I was here (at Ain, in Palestine,) a young Arab woman, at whose wedding I had been present on the first day of our arrival at the village, came hither to draw water. She was accompanied by some other women who were singing a song allusive to her marriage. When she arrived at the well, she filled her vessel, after which the rest of the women did the same. It is customary for women to do this not only in the villages of Palestine, but likewise in those of Galilee, and other parts of Syria." MARITIS' *Travels*, vol. iii. p. 141. See also, BELZONI'S *Researches*, p. 335. 344. Sir R. K. PORTER'S *Travels in Persia*, vol. ii. p. 7. DODWELL'S *Tour through Greece*, vol. i. p. 167. BUCKINGHAM'S *Travels in Palestine*, p. 89.

No. 33. — xxiv. 15. *Rebekah came out — with her pitcher upon her shoulder.*] The same custom prevailed in ancient Greece. HOMER represents Minerva meeting Ulysses as the sun was going down, under the form of a Phæacian virgin carrying a pitcher of water, that being the time when the maidens went out to draw water.

*When near the fam'd Phæacian walls he drew,
The beauteous city op'ning to his view,
His step a virgin met, and stood before;
A polish'd urn the seeming virgin bore.*

Odyss. b. vii. 25. POPE.

See also *Odyss.* lib. x. 105.

A similar custom prevailed also in Armenia, as may be seen in XENOPHON'S *Anabasis*, b. iv.

"I sometimes frequented places where the natives had never seen an European, and were ignorant of every thing concerning us: there I beheld manners and customs sim-

ple as were those in the patriarchal age: there, in the very style of Rebecca and the damsels of Mesopotamia, the Hindoo villagers treated me with that artless hospitality so delightful in the poems of Homer, and other ancient records. On a sultry day, near a Zinore village, having rode faster than my attendants, while waiting their arrival under a tamarind tree, a young woman came to the well; I asked for a little water, but neither of us having a drinking vessel, she hastily left me, as I imagined, to bring an earthen cup for the purpose, as I should have polluted a vessel of metal: but as Jael, when Sisera asked for water, gave him milk, and brought forth butter in a lordly dish, so did this village-damsel, with more sincerity than Heber's wife, bring me a pot of milk, and a lump of butter on the delicate leaf of the banana, the lordly dish of the Hindoos. The former I gladly accepted; on my declining the latter, she immediately made it up into two balls, and gave one to each of the oxen that drew my hackery. Butter is a luxury to these animals, and enables them to bear additional fatigue." FORBES's *Oriental Memoirs*, vol. ii. p. 503.

No. 34. — xxiv. 20. *And she hasted, and emptied her pitcher into the trough.*] In some places where there are wells, there are no conveniences to draw water with. But in other places the wells are furnished with troughs, and suitable contrivances for watering cattle. The M. S. *Chardin* tells us, that "there are wells in Persia and Arabia, in the driest places, and above all, in the Indies, with troughs and basons of stone by the side of them." *Gen.* xvi. 14. *Exod.* ii. 16. HARMER, vol. i. p. 431.

No. 35. — xxiv. 22. *And it came to pass as the camels had done drinking, that the man took a golden ear-ring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold.*] The weight of the ornaments put upon Rebekah appears extraordinary. But *Chardin* assures us, that even heavier were worn by the women of the East when he was there. He says that the women wear rings and bracelets of as great weight as this, through all Asia, and even heavier. They are rather manacles than bracelets. There are some as large

as the finger. The women wear several of them, one above the other, in such a manner as sometimes to have the arm covered with them from the wrist to the elbow. Poor people wear as many of glass or horn. They hardly ever take them off. They are their riches. HARMER, vol. ii. p. 500.

No. 36. — xxiv. 53. *Jewels of gold and raiment.*] Among the several female ornaments which Abraham sent by his servant, whom he employed to search out a wife for his son Isaac, were *jewels of silver, and jewels of gold*, exclusive of raiment, which probably was very rich and valuable for the age in which Abraham lived. Rich and splendid apparel, especially such as was adorned with *gold*, was very general in the Eastern nations, from the earliest ages: and as the fashions and customs of the Orientals are not subject to much variation, so we find that this propensity to golden ornaments prevails even in the present age, among the females in the countries bordering on Judea. Thus, MUNGO PARK, in the account of his travels in Africa, mentions the following singular circumstance, respecting the ornamental part of the dress of an African lady. “It is evident from the account of the process by which negroes obtain gold in Manding, that the country contains a considerable portion of this precious metal. A great part is converted into ornaments for the women: and when a lady of consequence is in full dress, the gold about her person may be worth, altogether, from fifty to eighty pounds sterling.”

We find also that the same disposition for rich ornamental apparel prevailed in the times of the Apostles; for St. Peter cautioned the females of quality in the first ages of Christianity, when they adorned themselves, not to have it consist *in the outward adorning, of plaiting the hair, and of wearing gold, or of putting on apparel.* 1 Pet. iii. 3. See also Psalm xlv. 9. 13. *Upon thy right hand did stand the queen in gold of Ophir. — Her clothing is of wrought gold.*

No. 37. — xxiv. 59. *And they sent away Rebekah their sister, and her nurse.*] Nurses were formerly held in very high esteem, and considered as being entitled to

constant and lasting regard. "The nurse in an Eastern family is always an important personage. Modern travellers inform us, that in Syria, she is considered as a sort of second parent, whether she has been foster-mother or otherwise. She always accompanies the bride to her husband's house, and ever remains there, an honoured character. Thus it was in ancient Greece." *Siege of Acre*, b. ii. p. 35. note.

In Hindostan the nurse "is not looked upon as a stranger, but becomes one of the family, and passes the remainder of her life in the midst of the children she has suckled, by whom she is honoured and cherished as a second mother." FORBES'S *Oriental Memoirs*, vol. iii. p. 134.

"In many parts of Hindostan are mosques and mausoleums, built by the Mahomedan princes, near the sepulchres of their nurses. They are excited by a grateful affection to erect these structures, in memory of those who with maternal anxiety watched over their helpless infancy: thus it has been from time immemorial. How interesting is the interview which Homer has described between Ulysses and Euriclea." *Ib.* iii. p. 141.

"On the 12th of June, at four in the afternoon, the berklam's, or chancellor's of Siam, who hath also the direction of foreign affairs, mother was buried with great pomp and solemnity. The Siamites call also their nurses mothers, and those brothers and sisters who sucked the same breasts. This was only the berklam's nurse, for his mother was buried about fifteen months before." KAEMPFER'S *Japan*, b. i. c. 1. p. 15. HOLLAND'S *Travels in Albania*, p. 156.

The nurse of Æneas is mentioned nearly in the same way by VIRGIL, (*Æn.* lib. vii. v. 1.) and in the circumstances, in both cases, there is a striking resemblance.

Tu quoque littoribus nostris, Æneia nutrix,
 Æternam moriens famam, Caieta, dedisti:
 Et nunc servat honos sedem tuus; ossaque nomen
 Hesperia in magna, (si qua est ea gloria) signat,
 At pius exequiis Æneas rite solutis,
 Aggere composito tumuli, postquam alta quierunt
 Æquora, tendit, iter velis, portumque relinquit.

*Thou too, Cajeta, whose indulgent cares
Nurs'd the great chief, and form'd his tender years,
Expiring here, (an ever-honor'd name !)
Adorn Hesperia with immortal fame :
Thy name survives, to please the pensive ghost :
Thy sacred relics, grace the Latian coast.
Soon as her fun'ral rites the prince had paid,
And rais'd a tomb in honor of the dead :
The sea subsiding, and the tempest's o'er,
He spreads the flying sails, and leaves the shore. PITT.*

No. 38.—xxiv. 60. *And they blessed Rebekah.*] Nuptial benedictions were used both by the Jews, Greeks, and Romans. That of the Jews was in this form : “Blessed be thou, O Lord, who hast created man and woman, and ordained marriage,” &c. This was repeated every day during the wedding-week, provided there were new guests. The Grecian form of benediction was, *απαθή τυχη*; the Latin was, *Quod faustum felixque sit*. The Jews constantly made use of the same form : but the Greeks and Romans frequently varied their's : a benediction however in some form was always used. See SELDEN *de Jure N. et. G.* l. v. cap. 5.

Similar addresses to a daughter, when she is going from her father's house to live with her husband, are very common among the Hindoos ; such as, Be thou the mother of a son : Be thou the wife of a king, &c. WARD'S *View of the Hindoos*, vol. ii. p. 316. 8vo.

No. 39.—xxv. 30. *Red pottage.*] The inhabitants of Barbary still make use of lentils boiled and stewed with oil and garlick, a pottage of a chocolate colour ; this was the red pottage for which Esau, from thence called Edom, sold his birthright. SHAW'S *Trav.* p. 140. 2d edit.

No. 40.—xxvi. 12. *Then Isaac sowed in that land, and received in the same year a hundred fold.*] The author of the history of the piratical states of Barbary observes, that the Moors of that country are divided into tribes like the Arabians, and like them dwell in tents, formed into itinerant villages : that “these wanderers farm lands of the inhabitants of the towns, sow and cultivate them, paying the rent with the produce, such as fruits, corn, wax, &c.

They are very skilful in choosing the most advantageous soils for every season, and very careful to avoid the Turkish troops: the violence of the one little suiting the simplicity of the other, p. 44. It is natural to suppose that Isaac possessed the like sagacity when he sowed in the land of Gerar, and received that year a hundred fold. His lands appeared to have been hired of the fixed inhabitants of the country. On this account the king of the country might, after the reaping of the crop, refuse his permission a second time, and desire him to depart. HARMER, vol. i. p. 85.

“ Upon the rocky brow of this lofty hill (at Nakhora) we observed some Syrian shepherds feeding their flocks, and were struck with the extreme darkness of their complexion, which was even of a deeper shade than that of the Arabs of Aden and Macullah, on the southernmost coasts of Yemen. We learnt that these were Bedouins from the eastern deserts, who, when the severity of the winter deprives their flocks of pasture there, approach the frontiers of the cultivated land, and advance even to the sea-coast in small parties, to let their goats browse on the wild heath and bushes of the uncultivated hills. The dresses of these men were similar to those worn by the Bedouins of Suez; and each of their flocks was attended by large shaggy dogs, who, though they gave the alarm at an approach, were silenced at the first call of their keepers.” BUCKINGHAM'S *Travels in Palestine*, p. 61.

No. 41. — xxvi. 15. *For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.*]

The same mode of taking vengeance which is here mentioned has been practised in ages subsequent to the time here referred to. NIEBUHR (*Travels*, p. 302.) tells us, that the Turkish emperors pretend to a right to that part of Arabia that lies between Mecca and the countries of Syria and Egypt, but that their power amounts to very little: that they have, however, garrisons in divers little citadels built in that desert, near the wells that are made on the road from Egypt and Syria to Mecca, which are intended for the greater safety of their caravans. But in a following page (p. 330.) he gives us to understand,

that these princes have made it a custom, to give annually, to every Arab tribe which is near that road, a certain sum of money and a certain number of vestments, to keep them from destroying the wells that lie in that route, and to escort the pilgrims across their country.

We find in D'HERBELOT (p. 396.) that Gianabi, a famous rebel in the tenth century, gathered a number of people together, seized on Bassora and Coufa, and afterwards insulted the reigning caliph by presenting himself boldly before Bagdat, his capital: after which he retired by little and little, filling up all the pits with sand which had been dug in the road to Mecca, for the benefit of the pilgrims. HARMER, vol. iv. p. 247.

Corbulo, the Roman General, destroyed the wells to deprive his enemies of water. *Et quia egena aquarum regio, castella fontibus imposita, quosdam rivos congestu arenæ abdidit.* TACITI *Ann.* 14. 3.

“The mode of making the wells is very simple. A shaft is first dug, then a wooden trundle is placed over it, from which is suspended a leather-bucket, which is filled with the excavations by a man below, and wound up by another above. Where the soil is soft, the mouths of the wells are secured by masonry. This mode of procuring water is common to the whole of Persia: and although a particular and most important object is hereby attained, yet it doubtless gives a great advantage to an enemy, who, by the destruction of objects so valuable, so defenceless, and so easily destroyed, may in a day injure the work of years, and ruin, perhaps permanently, the cultivation of a large district. It is recorded that the Scythians, in their retreat before the Persians, filled up the wells and fountains, which lay in their way. HERODOTUS, *Melpomene*, 120. And Arsaces, according to POLYBIUS, lib. x. 25., ordered the wells to be broken and filled up, upon the advance of Antiochus from Ecbatana; whilst Antiochus, on the other hand, seems to have been so well aware of their consequence to him and his army, that he sent troops to drive away the Persian cavalry, who were employed upon this service.” MORIER'S *Second Journey through Persia*, p. 164.

Mr. ELPHINSTONE (*Account of Caubul*, Introd. p. 6.)

says, "That on his road to Caubul, near the head of the Indus, he met with very deep wells, several three hundred, and one three hundred and forty-five feet deep. Their insides were lined with masonry, and they have a way of covering them with boards, heaped with sand, that effectually conceals them from an enemy."

No. 42.—xxvii. 16. *Put the skin of the kids of the goats.*] It is observed by BOCHART (p. 1. *Hierozoic.* l. ii. c. 51.) that in the Eastern countries goats' hair was very like to that of men: so that Isaac might very easily be deceived, when his eyes were dim, and his feeling no less decayed than his sight.

No. 43.—xxvii. 39. *Dew of heaven.*] Egypt, says M. SAVARY, would be uninhabitable, did not the nocturnal dews restore life to vegetables. These dews are so copious, especially in summer, that the earth is deeply soaked with them; so that in the morning one would imagine that rain had fallen during the night. This is the reason why the Scripture promises the Israelites, who inhabited a climate pretty similar to that of Egypt, the *dew of heaven* as a signal favour.

No. 44.—xxviii. 17. *The gate of heaven.*] After having described in what manner caverns were used as sacred temples, and the allegorical design of some parts of their furniture, Mr. MAURICE says, "In these caverns they erected a high ladder, which had *seven GATES*, answering to the number of the planets, through which, according to their theology, the soul gradually ascends to the supreme mansion of felicity. I must here observe that the word *GATE*, which is a part of Asiatic palaces by far the most conspicuous and magnificent, and upon adorning of which immense sums are often expended, is an expression, that, throughout the East, is figuratively used for the mansion itself: indeed, it seems to be thus denominated with singular propriety, since it is under those *GATES* that conversations are holden, that hospitality to the passing traveller is dispensed, and the most important transactions in commerce are frequently carried on." Captain HAMILTON (*Voyage*, vol. i. p. 368.) giving an account of Fort St. George, observes, "that the *GATE* of that

town, called the Sea-gate, being very spacious, was formerly the common exchange, where merchants of all nations resorted about eleven o'clock, to treat of business or merchandize." Astronomy, deriving its birth in Asia, and exploring nature and language for new symbols, soon seized upon this allegorical expression as highly descriptive of romantic ideas; and the title was transferred from terrestrial houses to the spheres. It may here be remarked, that the expression occurs frequently in Holy Writ, often in the former sense, and sometimes even in the astronomical allusion of the word. In the former acceptation we read, *Esther*, ii. 19., of the Jew, *Mordecai*, sitting in the king's GATE; in *Lamentations*, v. 14., that the elders have ceased from the GATE; and, in *Ruth*, iii. 11., it is used in a sense remarkably figurative, *all the GATE* (that is, house) of my people know thou art virtuous. In the second acceptation, the word as well as the attendant symbol itself to our astonishment occur in the account of Jacob's vision of the LADDER, WHOSE TOP REACHED TO HEAVEN, and in the exclamation, THIS IS THE GATE OF HEAVEN. It is hence manifested to have been an original patriarchal symbol. A similar idea occurs in *Isaiah*, xxxviii. 10., *I shall go to the GATES of the grave*; and in *Matt.* xvi. 18., *The GATES of hell shall not prevail against it*. Nor is it impossible but our blessed Lord himself might speak in allusion to the popular notion of the two astronomical GATES, celestial and terrestrial, when, in *Matt.* vii. 18. he said, *Enter ye in at the strait GATE; for wide is the GATE, and broad is the way that leadeth to destruction, and many there are which go in thereat; because strait is the GATE, and narrow is the way that leadeth to life, and few there are that find it.* *Indian Antiquities*, vol. ii. p. 241.

No. 45. — xxviii. 18. *And Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it.*] One of the idols in the pagoda of Jaggernaut is described by Captain *Hamilton* as a huge black stone, of a pyramidal form, and the *sommona codom* among the Siamese is of the same complexion. The *ayeen Akbery* mentions an octagonal pillar of black stone fifty cubits high. *Tavernier* ob-

served an idol of black stone in the pagoda of Benares, and that the statue of Creeshna, in his celebrated temple of Mathura, is of black marble. It is very remarkable, that one of the principal ceremonies incumbent upon the priests of these stone-deities, according to *Tavernier*, is to anoint them daily with odoriferous oils: a circumstance which immediately brings to our remembrance the similar practice of Jacob, who, after the famous vision of the celestial ladder, *took the stone which he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it.* It is added, that he called the name of that place BETH-EL, that is, the house of God. This passage evinces of how great antiquity is the custom of considering stones in a sacred light, as well as the anointing them with consecrated oil. From this conduct of Jacob, and this Hebrew appellation, the learned *Bochart*, with great ingenuity and reason, insists that the name and veneration of the sacred stones, called *Baetyli*, so celebrated in all pagan antiquity, were derived. These *baetyli* were stones of a round form; they were supposed to be animated, by means of magical incantations, with a portion of the deity: they were consulted on occasions of great and pressing emergency, as a kind of divine oracles, and were suspended either round the neck or some other part of the body. Thus the setting up of a stone by this holy person, in grateful memory of the celestial vision, probably became the occasion of the idolatry in succeeding ages, to these shapeless masses of unhewn stone, of which so many astonishing remains are scattered up and down the Asiatic and the European world. MAURICE'S *Indian Antiquities*, vol. ii. p. 355. DODWELL'S *Tour through Greece*, vol. ii. p. 172.

“Modern travellers relate, that, in the festivals of some Tartarian tribes, they pour a few drops of a consecrated liquor on the statues of their gods; after which an attendant sprinkles a little of what remains three times toward the south in honor of fire, toward the west and east in honor of water and air, and as often toward the north in honor of the earth, which contained the reliques of their deceased ancestors.” Sir W. JONES'S *Works*, vol. iii. p. 89. DUBOIS'S *Description of the People of India*, p. 398.

At Guzerat “sometimes the object of worship is only a plain stone, or a block of black or white marble, on which flowery sacrifices are daily offered by the villagers, either with or without the presence of a brahmin.” FORBES’S *Oriental Memoirs*, vol. iii. p. 14.

In a Persian manuscript, entitled *Noz-hat-al-colub*, mention is made of a black statue of a man of considerable size, which some pronounced a talisman, and others regarded as the form of a person whom God had turned into stone. The princes of the country hold this stone in high respect and veneration; they go on pilgrimages to visit it, and to anoint it with oil. Sir W. OUSELEY’S *Travels in the East*, vol. i. p. 291.

“I remarked, that our old guide, every here and there, placed a stone on a conspicuous bit of rock, or two stones one upon the other, at the same time uttering some words, which I learnt were a prayer for our safe return. This explained to me what I had frequently seen before in the East, and particularly on a high road leading to a great town, whence the town is first seen, and where the Eastern traveller sets up his stone, accompanied by a devout exclamation, as it were in token of his safe arrival.” MORIER’S *Second Journey through Persia*, p. 84.

Thus also HOMER:

Εκ δ' ελθων, κατ' αρ' εζετ' επι ξιστοισι λιθοισιν,
Οι οι εσαν προπαροιθε θυραων υψηλων,
Λευκοι, αποσιλβοντες αλειφατος· οισ επι μεν πριν
Νηλεως ιζεσκεν, θεοφιν μησωρ αταλαντος.

Odyss. 3. v. 406.

The old man early rose, walk'd forth, and sate,
On polish'd stone, before his palace-gate:
With unguent smooth, the lucid marble shone,
Where ancient Neleus sate, a rustic throne.

POPE.

Arnobius tells us, that while a heathen, when he saw a smooth polished stone that had been smeared with oil, he kissed and adored it, as if possessing a divine virtue.

No. 46. — xxviii. 22. *And this stone, which I have set for a pillar, shall be God's house.*] It appears strange to us to hear a stone pillar called *God's house*, being accustomed

to give names of this kind to such buildings only as are capable of containing their worshippers within them. But this is not the case in every part of the world, as we learn from Major SYMES's narrative of his *Embassy to the Kingdom of Ava*. The temples of that people, vast as many of them are, are built without cavity of any sort; and he only mentions some of the most ancient of those at Pagahm as constructed otherwise. The following extract will sufficiently illustrate this matter.

“ The object in Pegu that most attracts, and most merits notice, is the noble edifice of *Shoemadoo*, or the *Golden Supreme*. This is a pyramidical building, composed of brick and mortar, without excavation or aperture of any sort: octagonal at the base, and spiral at the top. Each side of the base measures one hundred and sixty-two feet. The extreme height of the edifice, from the level of the country, is three hundred and sixty-one feet, and above the interior terrace three hundred and thirty-one feet. Along the whole extent of the northern face of the upper terrace there is a wooden shed for the convenience of devotees, who come from a distant part of the country. There are several low benches near the foot of the temple, on which, the person who comes to pray places his offering, commonly consisting of boiled rice, a plate of sweetmeats, or cocoa-nuts fried in oil; when it is given, the devotee cares not what becomes of it; the crows and wild dogs often devour it in the presence of the donor, who never attempts to disturb the animals. I saw several plates of victuals disposed of in this manner, and understood it was the case with all that was brought.”

“ The temple of *Shoedagan*, about two miles and a half north of Rangoon, is a very grand building, although not so high by twenty-five or thirty feet, as that of *Shoemadoo* at Pegu. The terrace on which it stands is raised on a rocky eminence, considerably higher than the circumjacent country, and is ascended by above a hundred stone steps. The name of this temple, which signifies Golden-Dagon, naturally recalls to mind the passage in the Scriptures, where the house of Dagon is mentioned, and the image of idolatry bows down before the Holy Ark.”

“ Many of the most ancient temples at Pagahm are not solid at the bottom : a well-arched dome supports a ponderous superstructure ; and, within, an image of Gaudona sits enshrined.”

In the *Asiatic Researches*, vol.ii. p.310. 314., will be found an account of small pyramidal temples, with ornaments richly gilt, in the kingdom of Nepal.

No. 47. — xxix. 2. *A great stone was upon the well's mouth.*] “ It is a general custom in the caravans in these parts, as well as in the Arabian deserts, never to drink, except when the whole caravan halts for a few minutes for that purpose : the time of doing this is, in the slave-caravans, about nine o'clock in the morning, and twice during the afternoon-march, namely, about four and six o'clock. In the forenoon also, every one drinks at the halting of the caravan, and again after the meal ; and the same rule is observed in the evening. To drink while others do not, exposes a man to be considered effeminate, and to the opprobrious saying, that his mouth is tied to that of the water-skin.” BURCKHARDT'S *Travels in Nubia*, p.428.

In Arabia, and other places, they cover up their wells of water, lest the sand, which is put into motion by the winds, should fill, and quite stop them up. *Chardin*. So great was their care not to leave the well open any length of time, that they waited till the flocks were all gathered together, before they began to draw water ; and when they had finished, the well was immediately closed again. *HARMER*, vol. i. p. 113.

No. 48. — xxix. 6. *Rachel, his daughter.*] Her name in Hebrew signifies a *sheep*. It was anciently the custom to give names even to families from cattle, both great and small. So *VARRO* tells us, (lib. ii. *De Re Rustica*, c. 1.) *Multa nomina habemus ab utroque pecore, &c. à minore, PORCIUS, OVILIUS, CAPRILIUS ; a majore, EQUITIUS, TAURUS, &c.* See *BOCHART*, p. 1. *HIEROS.* lib. ii. cap. 43.

No. 49. — xxix. 24. *And Laban gave unto his daughter Leah Zilpah his maid for an handmaid.*] *Chardin* observes, that none but very poor people marry a daughter in the East, without giving her a female-slave for an handmaid ; there being no hired servants there as in Europe.

So Solomon supposes they were extremely poor that had not a servant. *Prov.* xii. 9. HARMER, vol. ii. p. 366.

No. 50. — xxix. 26. *And Laban said, It must not be so done in our country, to give the younger before the first-born.*] Mr. HALHED observes in his preface to the Gentoo Laws, (p. 69.) “ We find Laban excusing himself for having substituted Leah in the place of Rachel, to Jacob, in these words, *It must not be so done in our country, to give the younger before the first-born.* This was long before Moses. So, in this compilation, it is made criminal for a man to give his younger daughter in marriage before the elder; or for a younger son to marry while his elder brother remains unmarried.”

The Hindoos always scrupulously avoid, if possible, marrying a younger son, or a younger daughter, before the elder. The words of Laban are literally what a Hindoo would say on such a subject. WARD'S *View of the Hindoos*, vol. ii. p. 317. 8vo. See also HOLDERNESS *on the Manners of the Crim Tartars*, p. 46.

On the marriage of the eldest daughter, to which the parents have no right to refuse their consent, all the real property becomes vested in her; and the other daughters, for want of a marriage-portion, are condemned to perpetual celibacy. Should the father, however, by his industry, acquire any more property of this description, a great part of it, if not the whole, must be given as a marriage-portion with the second daughter, and so on in succession. WALPOLE'S *Memoirs*, vol. ii. p. 391.

This was an ancient custom at Mytilene.

No. 51. — xix. 32. *And she called his name Reuben, for she said, Surely the Lord hath looked upon mine affliction.*] Many names which occur in the Scriptures were taken from particular incidents and circumstances. Other people besides the Jews have acted in this manner. “ The children of the Mandingoes are not always named after their relations; but frequently in consequence of some remarkable occurrence. Thus, my landlord at Kamalia was called *Karfa*, a word signifying to replace; because he was born shortly after the death of one of his brothers. Other names are descriptive of good or

bad qualities ; as *Modi*, a good man : *Fadibba*, father of the town. Indeed, the very names of their towns have something descriptive in them, as *Sibidooloo*, the town of sibo trees. *Kenneyetoo*, victuals here. *Dorita*, lift your spoon. Others appear to be given by way of reproach, as *Bammakoo*, was a crocodile. *Karankalla*, no cup to drink from. Among the negroes, every individual, besides his own proper name, has likewise a kongtong, or surname, to denote the family or clan to which he belongs. Every negro plumes himself on the importance or the antiquity of his clan, and is much flattered when he is addressed by his kongtong. PARK'S *Travels in Africa*, p. 269.

“ When a child is born, the father gives it a name, which is generally derived from some circumstance connected with its birth, or an incidental mark on its body. The name of my informant was Omazena, on account of his being born with a wart on his hand. Others were called *Im-magokwa*, born in the night : *Wokea*, born while making booza : *Wunnea*, born on the ground : *Magokwa*, signifying night.” SALT'S *Voyage to Abyssinia*, p. 379.

[The Arabians observe a very singular custom with regard to names. They borrow them from accidental occurrences ; from the situation of places, and from natural objects. If an Arab is born before the gate, Bab-el-Duma at Damascus, he is named *Duman* ; if a girl, *Dumeh*. A boy born on the river Serka, on the east side of Jordan, is named *Srek* ; a girl, *Serka*. A boy born in the country Balka, is called *Balkan* ; a girl, *Belka*. If an ass is near at hand when the woman is delivered, the boy is called *Kurra* ; the girl, *Dschefesch*. If a dog is present, the boy is called *Khleb* ; the girl, *Dschirmah*. From a cat, the boy receives the name of *Biss* ; the girl, *Bisseh*. If the time of birth is marked by a shooting star, the boy is called *Nidschem* ; the girl, *Nidschme*. If it rains, the boy is called *Mattber* ; the girl, *Mothra*. If the father brings to the tent for the new-born child, various articles, either purchased or stolen, they call the boy, *Marsuk* ; the girl, *Marsuka*. SEETZEN'S *Addition to the Knowledge of the Arabian*, in VON ZACH'S *Monthly Correspondence*. March, 1809, vol. xix. p. 214. R.]

No. 52. — xxix. 32. *And Leah conceived, and bare a son, and she called his name Reuben.*] It seems probable that in common the mother gave the name to a child, and this both amongst the Jews and the Greeks; though perhaps not without the concurrence of the father. In the age of *Aristophanes* the giving of a name to the child seems to have been a divided prerogative between the father and the mother. HOMER ascribes it to the mother :

*Him on his mother's knees, when babe he lay,
She nam'd Arnæus on his natal day.* *Odys.* xviii. 6. POPE

No. 53. — xxx. 32. *I will pass through all thy flocks to-day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats; and of such shall be my hire.*] The following extract from the *Gentoo Laws*, p. 150., is remarkable for its coincidence with the situation and conduct of Jacob; and demonstrates that he acted with propriety, if the regulations here mentioned existed in his time; and of their very great antiquity there is no doubt. “ If a person without receiving wages, or subsistence, or clothes, attends ten milch cows, he shall select, for his own use, the milk of that cow which ever produces most; if he attends more cows, he shall take milk after the same rate, in lieu of wages. If a person attends one hundred cows for the space of one year, without any appointment of wages, he shall take to himself one heifer of three years old; and also, of all those cows that produce milk, whatever the quantity may be, after every eight days, he shall take to himself the milk, the entire product of one day. Cattle shall be delivered over to the cowherd in the morning: the cowherd shall tend them the whole day with grass and water, and in the evening shall re-deliver them to the master, in the same manner as they were intrusted to him: if, by the fault of the cowherd, any of the cattle be lost, or stolen, that cowherd shall make it good. When a cowherd hath led cattle to any distant place to feed, if any die of some distemper, notwithstanding the cowherd applied the proper remedy,

the cowherd shall carry the head, the tail, the forefoot, or some such convincing proof, taken from that animal's body, to the owner of the cattle; having done this, he shall be no farther answerable; if he neglects to act thus, he shall make good the loss." Probably this last circumstance is alluded to in *Amos*, iii. 12.

No. 54. — xxxi. 27. *Wherefore didst thou flee away secretly, and steal away from me, and didst not tell me, that I might have sent thee away with mirth and with songs, with tabret and with harp?*] The Easterns used to set out, at least, on their longer journeys, with music. When the *prefetto* of Egypt was preparing for his journey, he complains of his being incommoded by the songs of his friends, who in this manner took leave of their relations and acquaintance. These valedictory songs were often extemporary. If we consider them, as they probably were used not on common but more solemn occasions, there appears peculiar propriety in the complaint of Laban. *HARMER*, vol. i. p. 435.

A striking similarity prevails between the modern dance of the South Sea islands, as performed before Captain Cook, and the ancient choral dance of Egypt and Palestine. "A band or chorus of eighteen men seated themselves before us; they sung a slow and soft air; twenty women entered. Most of them had upon their heads garlands, of the crimson flowers of the China rose, or others. They made a circle round the chorus, and began by singing a soft air, to which responses were made by the chorus in the same tone; and these were repeated alternately. All this while the women accompanied their song with several very graceful motions of their hands towards their faces, and in other directions. Their manner of dancing was now changed to a quicker measure, in which they made a kind of half turn by leaping, and clapped their hands, repeating some words in conjunction with the chorus. Toward the end, as the quickness of the music increased, their gestures and attitudes were varied with wonderful vigour and dexterity." *Last Voyage*, vol. i. p. 250.

No. 55. — xxxi. 34. *The camel's furniture.*] *POCOCKE*

informs us, that “one method of conveyance, still used in the East, is by means of a sort of round basket, slung on each side of a camel, (with a cover,) which holds all their necessaries, and on it (the camel) a person sits cross-legged.” Mr. MORYSON, whose travels were printed in the year 1596, mentions, (p. 247.) in his journey from Aleppo to Constantinople, “two *long chairs*, like *cradles*, covered with red cloth, to hang on the two sides of the camel, which chairs the Turks used to ride in, and sleep upon camels backs.” Mr. HANWAY likewise mentions (*Travels*, vol. i. p. 190.) *kedgavays*, “which are a kind of covered chairs, which the Persians hang over camels in the manner of *panniers*, and are big enough for one person to sit in.”

The LXX render the Hebrew word by Σκιαδίων, q. d. *shaded vehicles*, by which perhaps they meant *baskets* or *cradles* of this kind: for *Thevenot*, who calls them *counes*, says that over them they lay a cover, which keeps them both from the rain and sun; and *Maillet* describes them as *covered cages* hanging on each side of a camel. *Complete System of Geography*, vol. ii. p. 435. HARMER, vol. i. p. 445. speaking of the wandering Arabs in the kingdom of Morocco, says, “When they remove to a new habitation, they put their wives and children into large osier baskets or *panniers* thrown over the backs of their camels, and covered with a coarse cloth, by which means they are kept from sight, sun, and dust, and yet have air enough to breathe in.” Dr. T. RUSSELL (*Nat. Hist. of Aleppo*, p. 89.) mentions the women of inferior condition about Aleppo, being in their journey commonly stowed on each side a mule, in a sort of covered cradles.

“The way in which the women and old men are carried to Jerusalem is singular: a wicker basket with seats, is attached to each side of the mule, and the travellers arranged in pairs. I have seen four persons on one mule.” LIGHT’S *Travels in Egypt*, p. 142.

No. 56. — xxxi. 40. *In the day the drought consumed me, and the frost by night.*] “In Europe the days and nights resemble each other with respect to the qualities of heat and cold; but it is quite otherwise in the East. In

the Lower Asia in particular, the day is always hot; and as soon as the sun is fifteen degrees above the horizon, no cold is felt in the depth of winter itself. On the contrary, in the height of summer the nights are as cold as at Paris in the month of March. It is for this reason that in Persia and Turkey they always make use of furred habits in the country, such only being sufficient to resist the cold of the nights." CHARDIN in HARMER, vol. i. p. 74. MORIER'S *Second Journey through Persia*, p. 97. CAMPBELL (*Travels*, part ii. p. 100.) says, "Sometimes we lay at night out in the open air, rather than enter a town; on which occasions I found the weather as piercing cold as it was distressfully hot in the day-time." "During this time the thermometer generally stood, about one or two o'clock in the afternoon, at 74°, 76°, or 80°, and once at 84°, in the shade of my tent; the evenings and mornings, however, were cool; the quicksilver at night often sunk to 53°, and the mountains near us were covered with snow." Sir W. OUSELEY'S *Travels in the East*, vol. i. p. 195.

"My moucre there (at Balbeck,) quitted me, as I had overtaken the caravan. It was encamped near a river, on account of the great heat in these parts: the nights are nevertheless very cold, which will scarcely be believed, and the dews exceedingly heavy." *Travels of BERTRANDON DE LA BROQUIERE in 1432*. p. 147. LIGHT'S *Travels in Egypt*, p. 20. WARD'S *View of the Hindoos*, vol. iii. p. 119. JOLLIFFE'S *Letters from Palestine*, p. 228. Hence we may clearly see the force and propriety of Jacob's complaint.

No. 57. — xxxi. 46. *And Jacob said unto his brethren, Gather stones; and they took stones and made an heap, and they did eat there upon the heap.*] NIEBUHR, relating his audience with the Iman of Yemen, says, "I had gone from my lodgings indisposed, and by standing so long found myself so faint, that I was obliged to ask permission to quit the room. I found near the door some of the principal officers of the court, who were sitting, in a scattered manner, in the shade, upon stones, by the side of the wall. Among them was the nakib (the general, or rather, master of the horse), *Cheir Allah*, with whom I had some

acquaintance before. He immediately resigned his place to me, and applied himself to draw together stones into a heap, in order to build himself a new seat." This management might be owing to various causes. The extreme heat of the ground might render sitting there disagreeable; the same inconvenience might arise also from its wetness. It was certainly a very common practice; and, as it appears from the instance of Jacob, a very ancient one.

It might also be thought to tend more strongly to impress the mind, when this feast of reconciliation was eaten upon that very heap, that was designed to be the lasting memorial of this renewed friendship, ver. 48—52.

As for the making use of *heaps of stones* for a memorial, many are found to this day in these countries, and not merely by land, for they have been used for sea-marks too: so Niebuhr, in the same volume, tells us of an heap of stones placed upon a rock in the Red Sea, which was designed to warn them that sailed there of the danger of the place, that they might be upon their guard, p. 208.

In the treaty of Nerthinsk between the Russians and Chinese, the ambassadors of the latter, according to a custom of the earliest date, raised two pillars upon the spot to determine the boundaries of the respective empires, and on them engraved the treaty. PENNANT'S *View of India*, vol. iii. p. 183.

No. 58. — xxxiii. 3. *And he passed over before them.*] In travelling it was usual to place the women and children in the rear of the company. This was evidently the situation occupied by Leah and Rachel, in their journey with Jacob. From other sources we derive the same information. In the history of the Caliph *Vathek*, it is said, that the black eunuchs were the inseparable attendants of the ladies; the rear was consequently their post. In the argument to the poem of Amriolkais, it is related that one day when her tribe had struck their tents, and were changing their station, the women, as usual, came behind the rest with the servants and baggage, in carriages fixed on the backs of camels. See also *Gen.* xxiv. 61.

No. 59. — xxxiii. 4. *And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him.*] Such

persons as are intimately acquainted, or of equal age and dignity, mutually kiss the hand, the head, or the shoulder of each other. SHAW'S *Trav.* p. 237. This passage and *Gen.* xlv. 14. *Luke*, xv. 20. *Acts*, xx. 37., seem to have a reference to the Eastern way of kissing the shoulder in an embrace. HARMER, vol. ii. p. 53.

The following extracts clearly prove that the mode of salutation adopted by Esau to Jacob, on meeting him, however it may differ from what has been established among ourselves, was formerly, and still prevails among the Eastern nations. No impropriety whatever can therefore be attached to the practice.

“A Hindoo, when he meets a friend after absence, throws his arms round him, and his head across his shoulders, twice over the right shoulder, and once over the left, and uses other ceremonies, according to the rank of the parties.” WARD'S *View of the Hindoos*, vol. ii. p. 317. 8vo.

Mirza Abul Hassan Khan “seemed greatly pleased to see us again, and adopted the Persian mode of salutation, which consists among intimate friends, of inclining the body over each other's necks, and then touching cheek to cheek, which, I suppose, must be the falling upon the neck and kissing mentioned, *Gen.* xxxiii. 4. xlv. 14. *Luke*, xv. 20.” MORIER'S *Second Journey through Persia*, p. 126.

“The custom of male kindred kissing each other is as old in Persia as the times of the elder Cyrus.” Sir R. K. PORTER'S *Travels in Persia*, vol. i. p. 290.

“We were unexpectedly joined by a Greek doctor whom I had met at Jedda, on my last voyage from India to Egypt by the Red Sea. This man, rushing suddenly into the room, clasped me round the neck, and, after a profusion of kisses, in the fashion of the East, told me that he had just arrived with some pilgrims from Damietta, and begged that we would detain ourselves for him, that he might have the honor of entering Jerusalem with a Milord Inglese.” BUCKINGHAM'S *Travels in Palestine*, p. 159.

“I gave her a small huswife furnished with needles, thread, &c., the only article I possessed that was at all adapted to the purpose. It was received with many

thanks, and kisses of my hand." *Ibid.* p. 214. See also MACMICHEL'S *Journey to Constantinople*, p. 211.

No. 60. — xxxiii. 13. *And he said unto him, My lord knoweth that the children are tender, and the flocks and herds with young are with me: and if men should over-drive them one day, all the flocks will die.*] Prepared as the Arabs are for speedy flight, a quick motion is very destructive to the young of their flocks. "Their flocks," says *Chardin*, "feed down the places of their encampment so quick, by the great numbers which they have, that they are obliged to remove them too often, which is very destructive to their flocks, on account of the young ones, which have not strength enough to follow." This circumstance shews the energy of Jacob's apology to Esau for not attending him. HARMER, vol. i. p. 126.

No. 61. — xxxiii. 19. *An hundred pieces of money.*] There is very great reason to believe that the earliest coins struck were used both as weights and money: and, indeed, this circumstance is in part proved by the very names of certain of the Greek and Roman coins. Thus, the Attic *mina* and the Roman *libra* equally signify a pound; and the *στατηρ* of the Greeks, so called from weighing, is decisive as to this point. The Jewish shekel was also a weight as well as a coin: three thousand shekels, according to *Arbuthnot*, being equal in weight and value to one talent. This is the oldest coin of which we any where read, for it occurs, *Gen.* xxiii. 16., and exhibits direct evidence against those who date the first coinage of money so low as the time of Cræsus or Darius, it being there expressly said, that Abraham weighed to Ephron four hundred shekels of silver, *current money with the merchant*.

Having considered the origin and high antiquity of coined money, we proceed to consider the *stamp* or *impression* which the first money bore. The primitive race of men, being shepherds, and their wealth consisting in their cattle; in which Abraham is said to have been rich; for greater convenience metals were substituted for the commodity itself. It was natural for the representative sign to bear impressed the object which it represented; and thus accordingly the earliest coins were stamped with the figure of an ox or a sheep: for proof that they actually did thus

impress them, we can again appeal to the high authority of scripture; for there we are informed that *Jacob bought a parcel of a field for an hundred pieces of money*. The original Hebrew translated pieces of money, is *kesitoth*, which signifies lambs, with the figure of which the metal was doubtless stamped. MAURICE'S *Indian Antiquities*, vol. vii. p. 470.

“This practice of weighing money is customary and general in Syria, in Egypt, and in all Turkey. No piece, however light, is refused: the tradesman takes out his money-weights, and values it. It is the same as in the time of Abraham, when he bought his burying ground.” VOLNEY'S *Voyage en Syrie*, tom. ii. p. 280.

“Not far from him sat his treasurer, a one-eyed personage, with papers, pens, and ink-horn before him; and a large pair of scales, which he used, both in receiving and sending forth any part of the contents of the circumjacent coffers.” Sir R. K. PORTER'S *Travels in Persia*, vol. i. p. 313. 251.

No. 62. — xxxiv. 12. *Ask me never so much dowry.*] It was usual for the bridegroom to give to his bride, or her father, a dowry or portion of money or goods, as a kind of purchase of her person. It was the custom of the Greeks and other ancient nations, HOMER, *Il.* ix. ver. 146. and *Dacier's* and *Pope's* note. *Il.* xi. ver. 243—5. xvi. ver. 178. 190. xxii. ver. 472. and POTTER'S *Greek Antiquities*, book iv. ch. 11. GOGUET'S *Origin of Laws*, vol. i. book i. art. i. p. 25. and vol. ii. book i. art. viii. p. 62. edit. *Edinburgh*. TACITUS *De Mor. German.* cap. 18., and is to this day the practice in several Eastern countries. *Complete System of Geography*, vol. ii. p. 19. 305. SALMON on *Marriages*, p. 306. MANDESTO'S *Travels*, p. 228. *Modern Universal Hist.* vol. viii. p. 257. HARMER, vol. iv. p. 500.

The modern Arabs, who live under tents, purchase their wives. DE LA ROQUE says, that, “properly speaking, a young man that would marry must purchase his wife: and fathers among the Arabs, are never more happy than when they have many daughters. This is the principal part of the riches of a house. Accordingly, when a young man would treat with a person whose daughter he is inclined to

marry, he says to him, "Will you give me your daughter for fifty sheep; for six camels; or for a dozen cows?" If he be not rich enough to make such offers, he will propose the giving her to him for a mare, or a young colt; considering in the offer the merit of the young woman, the rank of her family, and the circumstances of him that desires to marry her. When they are agreed on both sides, the contract is drawn up by him that acts as *cadi*, or judge, among these Arabs." *Voy. dans la Pal.* p. 222.

In Japan, the more daughters a man has, and the handsomer they are, the richer he esteems himself; it being the established custom for suitors to make presents to their father-in-law, before they obtain his daughter. THUNBERG, vol. v. p. 52. HANWAY'S *Travels in Persia*, vol. i. p. 86. PARK'S *Travels in Africa*, p. 266. SONNERAT, vol. vi. p. 121. CRAWFORD'S *Sketches of the Hindus*, vol. i. p. 5.

No. 63. — xxxiv. 27. *The sons of Jacob came upon the slain and spoiled the city, because they had defiled their sister.*] "In the East, as well as in Europe, the relations of the principals in a quarrel seem to have been bound by honour and custom to espouse their party, and to revenge their death: one of the highest reproaches with which one Arabian could upbraid another, being an accusation of having left the blood of his friend unrevenged." RICHARDSON'S *Dissert. on Eastern Nations*, p. 214. It was on this principle that the sons of Jacob acted towards Shechem, for his conduct towards their sister.

No. 64. — xxxv. 4. *Ear-rings.*] "Some of the Eastern ear-rings are small, and go so close to the ear as that there is no vacuity between them; others are so large, that you may put the forefinger between, and adorned with a ruby and a pearl on each side of them, strung on the ring. The women wear ear-rings and pendants of divers sorts; and I have seen some, the diameter of whose round was four fingers, and almost two fingers thick; made of several kinds of metals, wood, and horn, according to the quality of people. There is nothing more disagreeable to the eyes of those that are unaccustomed to the sight; for these pendants by their weight widen so extremely the hole of the ear, that one might put in two fingers, and

stretch it more than one that never saw it would imagine. I have seen some of these ear-rings with figures upon them, and strange characters, which I believe may be talismans, or charms, or perhaps nothing but the amusement of old women. The Indians say they are preservatives against enchantments. Perhaps the ear-rings of Jacob's family were of this kind." CHARDIN M.S. HARMER, vol. ii. p. 393.

No. 65. — xxxvii. 34. *Jacob rent his clothes.*] This ceremony is very ancient, and is frequently mentioned in scripture. LEVI (*Rites and Ceremonies of the Jews*, p. 174.) says, it was performed in the following manner: "They take a knife, and holding the blade downwards, do give the upper garment a cut on the right side, and then rend it an hand's breadth. This is done for the five following relations, *brother, sister, son, or daughter, or wife*; but for *father or mother*, the rent is on the left side, and in all the garments, as coat, waistcoat, &c." DIOD. SIC. b. i. c. 6. HERODOT. *Urania*, c. 99.

No. 66. — xl. 13. *Within three days shall Pharaoh lift up thine head.*] "The Ancients, in keeping their reckonings or accounts of time, or their list of domestic officers or servants, made use of tables with holes bored in them, in which they put a sort of pegs, or nails with broad heads, exhibiting the particulars, either number or name, or whatever it was. These nails or pegs the Jews call *heads*, and the sockets of the heads they call *bases*. The meaning therefore of Pharaoh's *lifting up his head*, is, that Pharaoh would take out the peg, which had the cup-bearer's name on the top of it, to read it, *i. e.* would sit in judgment, and make examination into his accounts; for it seems very probable that both he and the baker had been either suspected or accused of having cheated the king; and that, when their accounts were examined and cast up, the one was acquitted, while the other was found guilty. And though Joseph uses the same expression in both cases, yet we may observe that, speaking to the baker, he adds, *that Pharaoh shall lift up thine head from off thee, i. e.* shall order thy name to be struck out of the list of his servants, by taking thy peg out of the

socket." *Bibliotheca Bibl.* in locum, cited in STACKHOUSE'S *Hist. of the Bible*, vol. i. p. 331.

No. 67. — xli. 5, 47. *And behold seven ears of corn came up upon one stalk. And in the seven plenteous years the earth brought forth by handfuls.*] In Barbary, one stalk of wheat, or barley, will sometimes bear two ears: whilst each of these ears will as often shoot out into a number of less ones; thereby affording a most plentiful increase. May not these large prolific ears, when seven are said to come up upon one stalk, explain what is further mentioned of the seven fruitful years in Egypt, that is, that *the earth brought forth by handfuls*?

This latter passage may, indeed, mean, that the earth brought forth handfuls of stalks from single grains, and not handfuls of ears from single stalks, agreeably to the following passage from Dr. SHAW. "In Barbary it is common to see one grain produce ten or fifteen stalks. Even some grains of the murwaany wheat, which I brought with me to Oxford, and sowed in the physic garden, threw out each of them fifty. But Muzeratty, one of the late kaleefas, or viceroys, of the province of Tlemsan, brought once with him to Algiers a root that yielded fourscore; telling us, that the prince of the western pilgrims sent once to the bashaw of Cairo, one that yielded sixscore. PLINY mentions some that bore three or four hundred."

No. 68. — xli. 40. *Thou shalt be over my house, and according to thy word shall all my people be ruled.*] The Easterns kiss what comes from the hand of a superior. The editor of the Ruins of Balbec observed, that the Arab governor of that city respectfully applied the firman of the grand seignior (which was presented to him) to his forehead, when he and his fellow-travellers first waited on him, and then *kissed* it, declaring himself the sultan's slave's slave (p. 4.) Is not this what Pharaoh refers to in these words: *Thou shalt be over my house, and according unto thy word, or, on account of thy word, shall all my people KISS* (for so it is in the original); *only in the throne will I be greater than thou?* that is, I imagine, the orders of Joseph were to be received with the greatest respect by all, and *kissed* by the most illustrious of the princes of Egypt. HARMER, vol. ii. p. 48.

“ Scarcely had we arrived at the governor’s house, before the ambassador was invited to the audience, whither he went, accompanied by counsellor Fosse, and Captain Foederoff. He soon returned to us, bringing in his hand a large roll of paper, which had been given him with great ceremony, and with a request that he would have it explained by the interpreters. These latter held up the roll to their foreheads, bowing their heads with profound respect, and then opening it with a sort of awe, said, This is an extraordinary instance of favour shewn by the Emperor of Japan to the Russian Ambassador. The paper contains nothing but friendship; but since it is written in the Japanese language, we are commissioned to explain orally the principal articles of its contents.” LANGSDORFF’S *Voyages and Travels in various Parts of the World. Embassy to Japan*, p. 310.

No. 69. — xli. 42. *And arrayed him in vestures of fine linen.*] To be arrayed in a rich dress, and to ride in great pomp and ceremony, were the ancient modes of investing with the highest degree of subordinate power in Egypt, and with a small variation still remains so. The history of the revolt of Ali Bey, (p. 43.) informs us, that on the election of a new sheik bellet, the pasha who approves of him, invests him with a valuable fur, treats him with sherbet, and when the sheik bellet departs, the pasha presents him with a horse, richly caparisoned. HARMER, vol. iii. p. 308. MORIER’S *Journey through Persia*, p. 43.

No. 70. — xlii. 15. *By the life of Pharaoh.*] Most author take this for an oath, the original of which is well explained by Mr. SELDEN, (in his *Titles of Honour*, p. 45.) where, he observes, that the names of gods being given to kings very early, from the excellence of their heroic virtue, which made them anciently great benefactors to mankind; thence arose the custom of swearing by them; which Aben Ezra saith, continued in his time, (about 1170,) when Egypt was governed by caliphs. If any man swore by the king’s head, and was found to have sworn falsely, he was punished capitally.

Extraordinary as the kind of oath which Joseph made use of may appear to us, it still continues in the East. Mr. HANWAY says, the most sacred oath among the *Persians*

is "by the king's head," *Trav.* vol. i. p. 313.; and among other instances of it we read in the *Travels of the Ambassadors*, p. 204. "There were but sixty horses for ninety-four persons. The *mehemander* (or conductor) swore *by the head of the king* (which is the greatest oath amongst the Persians,) that he could not possibly find any more." And THEVENOT says, *Trav.* p. 97. part 2. "His subjects never look upon him but with fear and trembling; and they have such respect for him, and pay so blind an obedience to all his orders, that how unjust soever his commands might be, they perform them, though against the law both of God and nature: nay, if they swear *by the king's head*, their oath is more authentic, and of greater credit, than if they swore by all that is most sacred in heaven and upon earth." "The king always talks of himself in the third person, and frequently swears by his own head. Also, *Be Jan Shah*, by the king's soul. *Be Merg Shah*, by the king's death. And these expressions, in constant use by all Persians, will remind us of Joseph's speech to his brethren, *by the life of Pharaoh*." MORIER'S *Second Journey through Persia*, p. 193. Sir W. OUSELEY'S *Travels in the East*, vol. ii. p. 185. Vid. PATRICK *in loc.* and an *Elegant Dissertation of the Abbé MASSIEU on the Oaths of the Ancients in the Mém. de l'Académie des Inscriptions*, tom. i. p. 208.

No. 71. — xliii. 29. *God be gracious to thee, my son.*] "This would have been called through all Europe, and in the living languages of this part of the world, the giving a person one's benediction; but it is a simple salutation in Asia, and it is there used instead of those offers and assurances of service which it is the custom to make use of in the West, in first addressing or taking leave of an acquaintance. *Chardin*. This account explains the ground of the Scripture's so often calling the salutations and farewells of the East by the term *blessing*." HARMER, vol. ii. p. 40.

No. 72. — xliii. 34. *And they drank.*] After they had dined, plenty of wine was brought in, for every one to drink as much as they pleased. Such is the custom of the Abyssinians to this day: they do not drink or talk at dinner, but after the meat is taken away, as *Ludolphus* assures us from *Telezius*. This he also supposes to have

been the ancient custom among other nations, particularly the Greeks, (DODWELL's *Tour through Greece*, vol. i. p. 157.) and Romans; for which he alleges the words of VIRGIL :

Postquam prima quies epulis, mensæque remotæ,
Crateras magnos statuunt, et vina coronant. *Æn.* i. 727.

A different custom, however, prevailed in Persia; where the time for drinking wine was at the beginning, not at the close, of the entertainment. Sir J. CHARDIN says, "that the Eastern people drink and discourse before eating, and after the rest is served up, the feast is quickly over, they eating very fast, and every one presently withdrawing. They conduct matters thus at the royal table, and at those of their great men." HARMER, vol. ii. p. 152.

No. 73.—xlili. 34. *And he took and sent messes unto them from before him, but Benjamin's mess was five times as much as any of theirs.*] "The manner of eating amongst the ancients was not for all the company to eat out of one and the same dish, but for every one to have one or more dishes to himself. The whole of these dishes were set before the master of the feast, and he distributed to every one his portion. As Joseph, however, is here said to have had a table to himself, we may suppose that he had a great variety of little dishes or plates set before him: and as it was a custom for great men to honor those, who were in their favor, by sending such dishes to them as were first served up to themselves, Joseph shewed that token of respect to his brethren; but to express a particular value for Benjamin, he sent him five dishes to their one, which disproportion could not but be marvellous and astonishing to them, if what *Herodotus* tells us, be true, that the distinction in this case, even to Egyptian kings themselves, in all public feasts and banquets, was no more than a double mess. Lib. vi. chap. 27." *Bibliotheca Bibl.* STACKHOUSE'S *Hist. of the Bible*, vol. i. p. 338.

Sir J. CHARDIN observes, that "in Persia, Arabia, and the Indies, there are several houses where they place several plates in large salvers, and set one of these before each person, or before two or three, according to the

magnificence of each house. The great men of the state are always served by themselves, in the feasts that are made for them, and with greater profusion, their part of each kind of provision being always double, treble, or a larger proportion of each kind of meat." HARMER, vol. ii. p. 101.

"At the public entertainments of kings, or commanders in chief, it was customary to discuss any important affair of state, or war, and to bestow rewards of a singular kind upon valor. On one occasion, Agamemnon expresses his satisfaction with the conduct of Ajax, by placing before him a larger portion of meat than was allotted to the rest of the guests; and, on another, encourages Idomeneus to display his usual gallantry in the field, by the promise of the largest and fullest cup of any in the feast." Dr. HILL's *Essays on Ancient Greece*, Ess. 1. p. 16. See *Iliad*, 4. 259. 8. 161. This is still practised in China. RENAUDOT *Notes sur le Voyage des deux Arabes à la Chine*, p. 123.

No. 74. — xliv. 1. *Sacks.*] There are two sorts of sacks taken notice of in the history of Joseph, which ought not to be confounded; one for the corn, the other for the baggage. There are no waggons almost through all Asia; as far as to the Indies, every thing is carried upon beasts of burthen, in sacks of wool, covered in the middle with leather, the better to make resistance to water. Sacks of this sort are called *tambellit*; they inclose in them their things done up in large parcels. It is of this kind of sacks we are to understand what is said here and all through this history, and not of their sacks in which they carry their corn. *Chardin*. HARMER, vol. i. p. 429.

No. 75. — xliv. 5. *Is not this it in which my lord drinketh, and whereby indeed he divineth?*] When Norden was at Derri, in the farthest part of Egypt, in a very dangerous situation, from which he and his company endeavoured to extricate themselves by exerting great spirit, a spiteful and powerful Arab, in a threatening way, told one of their people, whom they had sent to him, that he knew what sort of people they were, that *he had consulted his cup*, and had found by it that they were those of whom one of their

prophets had said, that Franks would come in disguise, and passing every where, examine the state of the country, and afterwards bring over a great number of other Franks, conquer the country, and exterminate all. *Trav.* vol. ii. p. 150. It was precisely the same thing that Joseph meant when he talked of *divining by his cup*. HARMER, vol. ii. p. 475.

Julius Serenus tells us, that the method of *divining by the cup*, among the Abyssinians, Chaldees, and Egyptians, was to fill it first with water, then to throw into it their plates of gold and silver, together with some precious stones, whereon were engraven certain characters: and, after that, the persons who came to consult the oracle used certain forms of incantation, and so calling upon the devil, received their answers several ways; sometimes by articulate sounds, sometimes by the characters, which were in the cup, rising upon the surface of the water, and by this arrangement forming the answer; and many times by the visible appearing of the persons themselves about whom the oracle was consulted. CORNELIUS AGRIPPA (*de occult. Philos.* l. i. cap. 57.) tells us likewise, that the manner of some was to pour melted wax into the cup, wherein was water, which wax would range itself into order, and so form answers, according to the questions proposed. SAURIN'S *Diss.* 38.

There has been in the East a tradition, which is lost in immemorial time, that there was *a cup*, which had passed successively into the hands of different potentates, which possessed the strange property of representing in it the whole world, and all the things which were then doing in it. The cup is called *Jami Jemsheed*, the cup of Jemsheed, a very ancient king of Persia. This cup, filled with the elixir of immortality, they say was discovered when digging to lay the foundations of Persepolis. The Persian poets are full of allusions to this cup, which, from its property of representing the whole world and its transactions, it styled by them *Jam jehan nima*, the cup shewing the universe: and to the intelligence received by means of it, they attribute the great prosperity of their ancient monarchs, as by it they understood all events, past, present, and

to come. Many Mohammedan princes and governors affect still to have information of futurity by means of a cup.

Elfy Bey had an anti-poisoning cup, made of rhinoceros horn. So had all the Beys. They always carry with it a piece of Bezoar stone. Whenever they feel the least suspicion of poison, they immediately fill the cup with milk or water, rub the Bezoar stone in it, and some of them always drink out of it. SALAME's *Expedition to Algiers*, p. 70. BRUCE's *Trav.* vol. 2. p. 657.

No. 76. — xlv. 22. *To all of them he gave each man changes of raiment.*] Presents of garments appear to have been common amongst all ranks of people in the East. The passage now cited is an instance in point. See also 2 *Chron.* ix. 24. This custom is still preserved. DE LA MOTRAYE furnishes us with some particular information on this subject. "The Vizier entered at another door, and their excellencies rose to salute him after their manner, which was returned by a little inclining of his head: after which he sat down on the corner of his sofa, which is the most honourable place: then his chancellor, his kiahia, and the chiaouz bashaw came and stood before him, till coffee was brought in; after which, M. de Chateaufort presented M. de Ferriol to him, as his successor, who delivered him the king his master's letters, complimenting him as from his majesty and himself, to which the vizier answered very obligingly: then after some discourse, which turned upon the reciprocal readiness of propension towards the continuance of a good intelligence between the Porte and the court of France, which M. de Ferriol assured that the king his master was well disposed to cultivate sincerely, they gave two dishes of coffee to their excellencies, with sweetmeats, and after that perfumes and sherbet. Then they clothed them with *caffetans* of a silver brocade, with large silk flowers; and to those that were admitted into the apartments with them, they gave others of brocade, almost all silk, except some slight gold or silver flowers, according to the custom usually observed towards all foreign ministers." *Travels*, p. 199. *Caffetans*

are long vests of gold or silver brocade, flowered with silk. See also *Ezra*, ii. 69. *Neh.* vii. 70.

“ At the close of a feast, the Hindoos, among other presents to the guests, commonly give new garments; a Hindoo garment is merely a piece of cloth, requiring no work of the tailor.” *WARD'S View of the Hindoos*, vol. ii. p. 318. 8vo.

No. 77. — xlv. 4. *Put his hand upon thine eyes.*] This appears to have been a very ancient and general custom, as there are evidences of its existence amongst the Jews, Greeks, and Romans. Among the Jews, Tobias is said to have shut the eyes of his wife's father and mother, and to have buried them honourably. *Tobit*, xiv. 15. *Maimonides* represents it as a customary rite. Homer describes Ulysses thus expressing himself on the death of Socus :

Ah, wretch ! no father shall thy corpse compose,
Thy dying eyes no tender mother close. *Il.* xi. 570. *POPE.*

Ἄ δαίλ', οὐ μὲν σοί γε πατήρ καὶ πότνια μήτηρ
Ὅσσε καδαιρήσῃσι θανόντι περ. *Iliad.* xi. 452.

— ἔδ' ἐ μοι ἔτλη, ἰόντι πρὸς εἰς Ἀΐδαο,
Χερσὶ κατ' ὀφθαλμῶς ἐλέειν, σὺν τε σόμ' ἐρεῖσαι.
Odyss. xi. 424.

Κώκυς' ἐν λεχέεσσι φίλον πόσιν, ὥς ἐπέοικεν,
Ὅφθαλμῶς καδελέσσα· τὸ γὰρ γέρας ἐστὶ θανόντων.
Id. xxiv. 294.

— θανούσης ὄμμα συγκλείσει τὸ σόν.
EURIP. Hecub. 430.

— pressive oculos. *Æneid.* ix. 487.

— nec cum clamore supremo
Labentes oculos condet amica manus ?
Ovid. Trist. iii. Eleg. iii. 43.

Supremoque die notum spectantia cœlum
Texissent digiti lumina nostra tui ! *Id. Trist.* iv. Eleg. iii. 43.

Dî precor hoc jubeant, ut, euntibus ordine fati,
Ille meos oculos comprimat, ille tuos. *Id. Heroid.* Epist. i. 101.

No. 78. — xlvii. 19. *Buy us and our land for bread, and we and our land will be servants unto Pharaoh.*] From the *Gentoo laws* it appears that such a purchase as that made

by Joseph was not an unusual thing. Particular provision is made in these institutes for the release of those who were thus brought into bondage. "Whoever having received his victuals from a person during the time of a famine, hath become his slave, upon giving to his provider whatever he received from him during the time of the famine, and also two head of cattle, may become free from his servitude, according to the ordination of *Pàcheshputtee Misr.* — Approved." "Whoever having been given up as a pledge for money lent, performs service to the creditor, recovers his liberty whenever the debtor discharges the debt: if the debtor neglects to pay the creditor his money, and takes no thought of the person whom he left as a pledge, that person becomes the purchased slave of the creditor." *Gentoo Laws*, p. 140.

No. 79. — xlviii. 14. *And Israel stretched out his right hand, and laid it upon Ephraim's head.*] Imposition of hands was a Jewish ceremony, introduced, not by any divine authority, but by custom: it being the practice among those people whenever they prayed to God for any person, to lay their hands on his head. Our Saviour observed the same custom, both when he conferred his blessing on children, and when he healed the sick, adding prayer to the ceremony. The apostles likewise laid hands on those upon whom they bestowed the Holy Ghost. The priests observed the same custom when any one was received into their body. And the apostles themselves underwent the imposition of hands afresh, every time they entered upon any new design. In the ancient church, imposition of hands was even practised on persons when they married, which custom the Abyssinians still observe.

The ceremony of the imposition of hands on the head of the victim, has been usually considered, in the case of piacular sacrifices, as a symbolical translation of the sins of the offender upon the head of the sacrifice; and as a mode of deprecating the evil due to his transgressions. So we find it represented by Abarbinel, in the introduction to his commentary on Leviticus, (*De Viel*, p. 301.) and so the ceremony of the scape goat in *Levit.* xvi. 21. seems directly to assert. And it is certain that the prac-

tice of imprecating on the head of the victim the evils which the sacrificer wished to avert from himself, was usual amongst the heathen, as appears particularly from **HERODOTUS**, (lib. ii. cap. 39.) who relates this of the Egyptians, and at the same time asserts that no Egyptian would so much as taste the head of any animal, but, under the influence of this religious custom, flung it into the river. Confession of sin was always connected with piacular sacrifices. *Levit.* v. 5. xvi. 21. *Numb.* v. 7. The particular forms of confession used in the different kinds of piacular sacrifices, are handed down to us by the Jewish writers, and are given by **OUTRAM**, *De Sacr.* lib. i. cap. 15. § 10, 11. The form prescribed for the individual, presenting his own sacrifice, seems particularly significant. "O God, I have sinned, I have done perversely, I have trespassed before thee, and have done so and so. Lo, now I repent, and am truly sorry for my misdeeds. Let then this victim be my expiation." These last words were accompanied by the action of laying hands on the head of the victim; and were considered by the Jews as equivalent to this, "Let the evils, which in justice should have fallen on my head, light upon the head of this victim." See **OUTRAM**, *De Sacr.* lib. i. cap. 22. § 5, 6. 9. **MAGEE** on *Atonement and Sacrifice*, vol. i. p. 341. 2d edit.

No. 80. — xlviii. 20. *And he set Ephraim before Manasseh.*] The preference given in this instance to the younger brother has in many cases been paralleled. Some nations have even gone so far as to form institutions upon this very principle. For the younger son to succeed his father in preference to his elder brothers, was a custom long prevalent in Tartary, and among the northern nations: and it is to be found in our old Saxon tenures, under the description of *Borough-English*. Sir **William Blackstone**, after mentioning the opinions of Littleton and other eminent lawyers in regard to the origin of this strange custom, conjectures, with great judgment, that it might be deduced from the Tartars. Amongst those people, the elder sons, as they grew to man's estate, migrated from their father with a certain portion of cattle; and the youngest son only remaining at home, became, in conse-

quence, the heir to his father's house and all his remaining possessions. RICHARDSON'S *Dissert. on Eastern Nations*, p. 162.

No. 81. — xlix. 1. *And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.*] “It is an opinion of great antiquity, that the nearer men approach to their dissolution, their souls grow more divine, and discern more of futurity. We find this opinion as early as HOMER, (*Il.* xvi. 852. et xxii. 358.) for he represents the dying Patroclus foretelling the fate of Hector, and the dying Hector denouncing no less certainly the death of Achilles. SOCRATES, in his apology to the Athenians a little before his death, asserts the same opinion. “But now,” saith he, “I am desirous to prophesy to you, who have condemned me, what will happen hereafter. For now I am arrived at that state in which men prophesy most, when they are about to die.” PLATONIS *Apolog. Socr. Op.* vol. i. p. 39. edit. Serrani. His scholar, XENOPHON, (*Cyrop.* lib. viii. *prope finem*, p. 140., edit. *Henr. Steph.* 1581,) introduces the dying Cyrus declaring in like manner “that the soul of man at the hour of death appears most divine, and then foresees something of future events.” DIODORUS SICULUS (*in init.* lib. xviii. tom. ii. p. 586., edit. *Rhodamani*,) allegeth great authorities upon the subject. Pythagoras, the Samian, and some others of the ancient naturalists, have demonstrated that the souls of men are immortal, and in consequence of this opinion, that they also foreknow future events at the time that they are making their separation from the body in death. SEXTUS EMPIRICUS (*adv. Mathem.* p. 312.) confirms it likewise by the authority of Aristotle: “The soul,” saith Aristotle, “foresees and foretels future events, when it is going to be separated from the body by death.” We might produce more testimonies to this purpose from Cicero, and Eustathius upon Homer, and from other authors, if there were occasion; but these are sufficient to shew the great antiquity of this opinion. And it is possible that old experience may, in some cases, attain to something like prophecy and divination.

“Hence those lines of MILTON,

Till old experience do attain

To something like prophetic strain.

In some instances also, God may have been pleased to comfort and enlighten departing souls with a prescience of future events. But what I conceive might principally give rise to this opinion, was the tradition of some of the patriarchs being divinely inspired in their last moments, to foretel the state and condition of the people descended from them: as Jacob upon his death-bed summoned his sons together, that he might inform them of what should befall them in the latter days.” NEWTON *on the Prophecies*, vol. i. p. 85. 2d edit.

No. 82. — xlix. 3, 4. *Reuben, thou art my first-born; thou shalt not excel, because thou wentest up to thy father's bed.*]

In the following extract, we find a similar punishment ordered for an offence similar to that of Reuben. “Notwithstanding that long continued custom there, for the eldest son to succeed the father in that great empire, (of the Mogul,) Achabar Shah, father of the late king, upon high and just displeasure taken against his son, for climbing up unto the bed of Anarkalee, his father's most beloved wife, and for other base actions of his, which stirred up his father's high displeasure against him, resolved to break that ancient custom; and therefore often in his lifetime protested, that not he, but his grandchild Sultan Coob-surroo, whom he kept in his court, should succeed him in that empire.” Sir THOMAS ROE's *Embassy to the Great Mogul*, p. 470.

No. 83. — xlix. 8. *Thy hand shall be in the neck of thine enemies.*] This expression denotes triumph over an enemy, and that Judah should subdue his adversaries. This was fulfilled in the person of David, and acknowledged by him. *Thou hast also given me the necks of mine enemies, that I might destroy them that hate me, Psalm xviii. 40.* Treading on the neck of a vanquished foe has been a very common practice. Amongst the Franks, it was usual to put the arm round the neck as a mark of superiority on the part of him that did it. When Chrodin, declining the office of mayor of the palace, chose a young nobleman,

named Gogen, to fill that place, he immediately took the arm of that young man, and put it round his own neck, as a mark of his dependance on him, and that he acknowledged him for his general and chief.

“ When a debtor became insolvent, he gave himself up to his creditor as his slave, till he had paid all his debt: and to confirm his engagement, he took the arm of his patron, and put it round his own neck. This ceremony invested, as it were, his creditor in his person.” STOCK-DALE’S *Manners of the Ancient Nations*, vol. i. p. 356. See *Gen.* xxvii. 40. *Deut.* xxviii. 48. *Isaiah*, x. 27. *Jer.* xxvii. 8. *Joshua*, x. 24. *Lam.* v. 5.

No. 84. — xlix. 10. *The sceptre shall not depart from Judah.*] Sceptres, or staves of some kind or other, have been among almost all nations the ensigns of civil authority, as they are to this day, being in themselves very proper emblems of power extended, or acting at a distance from the person. Achilles, who was the chief of a Grecian tribe or clan, is described in HOMER as holding a sceptre or staff, which

*The delegates of Jove, dispensing laws,
Bear in their hands.*

Il. i. 238.

No. 85. — xlix. 29. *And he charged them, and said unto them, I am to be gathered unto my people; bury me with my fathers.*] Princes and persons of quality, who died in foreign parts, were usually carried into their own country, to be buried with their fathers. That this was practised in the patriarchal times, appears from the injunction which Jacob laid upon his children respecting his interment. It was also the custom of the Greeks. HOMER represents Juno as thus speaking concerning Sarpedon:

*Give the bold chief a glorious fate in fight;
And when th’ ascending soul has wing’d her flight,
Let Sleep and Death convey, by thy command,
The breathless body to his native land.*

Il. iv. 247.

The epitaph of Leonidas the Tarentine runs thus: (*Anthol. Epigr.* lib. iii. cap. 25. ep. 75.)

Πολλὸν ἀπ’ Ἰταλίας κείμαι χθονὸς, ἔκ τε Τάραντος
Πάτρης, τῷτο δέ μοι πικρότερον θανάτου.

*I from Tarentum far remote do lie,
My native soil, than death oh worse anxiety!*

Thus also Electra in Sophocles, having preserved Orestes from Clytemnestra, by sending him into a foreign country, and many years after hearing he had ended his days there, wishes he had rather perished at first, than after so many years' continuance of life, have died from home, and been destitute of the last offices of his friends. Her words are these:

Λόμων δὲ σ', ὦ παῖ, λαμπρὸν ἐξέπεμψ' ἐγὼ,
 Ὡς ὄφελον πάροιθεν ἐκλιπεῖν βίον,
 Πρὶν εἰς ξένην σε γαῖαν ἐκπέμψαι χερσὶν
 Κλέψασα ταῖνδε, κἀνασώσασθαι φόνῃ.
 Ὅπως θανὼν ἐκείσο τῇ τὸδ' ἡμέρᾳ,
 Τύμβῃ πατρὸς κοινὸν εἰληχῶς μέρος.
 Νῦν δ' ἐκτὸς οἴκων, κἀπὶ γῆς ἄλλης φυγὰς
 Κακῶς ἀπώλῃ σῆς κασιγνήτης δίχα, &c. Ver. 1134.

*Oh! could I wish thou hadst, unhappy youth,
 Been slain before I sent thee thus away,
 Then thou hadst ne'er these doleful miseries felt,
 But died in th' innocence of infancy;
 Then thou hadst had one common sepulture
 With thy dear father, then thy sister's love
 And pity ne'er would thus have heap'd up woe:
 Now thou art in a foreign land, depriv'd
 Of those blest rites thy friends could once bestow,
 And as thy life unhappy was, so is alike thy death.*

For this reason, such as died in foreign countries had usually their ashes brought home and interred in the sepulchres of their ancestors, or at least in some part of their native country; it being thought that the same mother which gave them life and birth, was only fit to receive their remains, and afford them a peaceful habitation after death. Whence ancient authors afford us innumerable instances of bodies conveyed, sometimes by the command of oracles, sometimes by the good will of their friends, from foreign countries to the sepulchres of their fathers, and with great solemnity deposited there. Thus Theseus was removed from Scyrus to Athens, Orestes from Tegea, and his son Tisamenes from Helice to Sparta, and Aristomenes from Rhodes to Messene.

No. 86. — l. 1. *Joseph fell upon his father's face, and*

kissed him.] It is probable that he first closed his eyes, as God had promised he should do, *Gen.* xlvi. 4. and then parted from his body with a kiss. Of this custom many examples are to be found. Thus *Ovid* represents Niobe as kissing her slain sons: and Meleager's sister kissing him when he lay dead. *Corippus* represents Justin the younger falling upon Justinian, and weeping, and kissing him.

Ut prius ingrediens corpus venerabile vidit,
Incubuit lachrymans, atque oscula frigida carpsit
Divini patris.

Their friends and relations perceiving them at the point of resigning their lives, came close to the bed where they lay, to bid them farewell, and catch their dying words, which they never repeated without reverence. The want of opportunity to pay this compliment to Hector, furnishes Andromache with matter of lamentation, which she thus expresses :

Οὐ γάρ μοι θνήσκων λεχέων ἐκ χεῖρας ὄρεξας,
Οὐδέ τι μοι εἶπες πυκινὸν ἔπος, οὐ τέ κεν αἰεὶ
Μεμνήμην, νύκτας τε καὶ ἡμέματα δακρυχέεσσα.

Il. ω. 743.

*I saw him not when in the pangs of death,
Nor did my lips receive his latest breath.
Why held he not to me his dying hand?
And why receiv'd I not his last command?
Something he would have said had I been there,
Which I should still in sad remembrance bear;
For I could never, never words forget,
Which night and day I would with tears repeat.*

CONGREVE.

— Extremus si quis super halitus errat,
Ore legam.

VIRGIL. *Æn.* 4. v. 684.

Sospite te saltem moriar, Nero tu mea conde
Lumina, et excipias hanc animam ore pio.

LIVIA *apud Albinovanum.*

Hærentemque animam non tristis in ora mariti
Transtulit.

STATIUS.

They kissed and embraced the dying person, so taking their last farewell; which custom was very ancient, being derived from the eastern nations. They endeavoured like-

wise to receive in their mouth his last breath, as fancying his soul to expire with it, and enter into their bodies: and at the time of its departure it was customary to beat brazen kettles, which was thought an excellent method to drive away evil spirits and phantasms, whose airy forms were not able to endure so harsh a noise (*THEOCRITI Scholiastes*): thus they imagined the dead man's ghost secured from furies, and quietly conveyed to a peaceful habitation in the Elysian fields.

No. 87. — l. 2. *And Joseph commanded his servants the physicians to embalm his father.*] Concerning the practice of physic in Egypt, *HERODOTUS* says, that it was divided amongst the faculty in this manner. “ Every distinct distemper hath its own physician, who confines himself to the study and care of that alone, and meddles with no other: so that all places are crowded with physicians; for one class hath the care of the eyes, another of the head, another of the teeth, another of the region of the belly, and another of occult distempers,” lib. ii. c. 84. After this, we shall not think it strange that Joseph's physicians are represented as a number. A body of these domestics would now appear an extravagant piece of state, even in a first minister. But then it could not be otherwise, where each distemper had its proper physician; so that every great family, as well as city, must needs, as *Herodotus* expresses it, swarm with the faculty. There is a remarkable passage in *Jeremiah*, chap. xlv. 11. where, foretelling the overthrow of Pharaoh's army at the Euphrates, he describes Egypt by this characteristic of her skill in medicine. *Go up into Gilead, and take BALM, (or balsam,) O virgin the daughter of Egypt; in vain shalt thou use MANY MEDICINES, for thou shalt not be cured.* *WARBURTON'S Divine Legation*, b. iv. sec. 3. § 3.

No. 88. — l. 3. *And forty days were fulfilled for him, (for so are fulfilled the days of those who are embalmed,) and the Egyptians mourned for him threescore and ten days.*] We learn from two Greek historians (*HERODOTUS*, lib. ii. cap. 85, 86. *DIODORUS*, lib. i. *Bibl.* p. 58.) that the time of mourning was while the body remained with the embalmers, which *Herodotus* says was seventy days. During

this time the body lay in nitre, the use of which was to dry up all its superfluous and noxious moisture: and when, in the compass of thirty days, this was reasonably well effected, the remaining forty (the time mentioned by DIODORUS) were employed in anointing it with gums and spices to preserve it, which was the proper embalming. The former circumstance explains the reason why the Egyptians mourned for Israel *threescore and ten days*. The latter explains the meaning of *the forty days which were fulfilled for Israel, being the days of those who are embalmed*. WARBURTON'S *Divine Legation*, b. iv. sec. 3. § 4.

No. 89. — l. 10. *They mourned with a great and very sore lamentation.*] This is exactly the genius of the people of Asia, especially of the women. Their sentiments of joy or grief are properly transports, and their transports are ungoverned, excessive, and outrageous. When any one returns from a long journey, or dies, his family burst into cries that may be heard twenty doors off; and this is renewed at different times, and continues many days, according to the vigour of the passion. Especially are these cries long in the case of death, and frightful, for their mourning is right down despair, and an image of hell. I was lodged, in the year 1676, at Ispahan, near the royal square; the mistress of the next house to mine died at that time; the moment she expired, all the family, to the number of twenty-five or thirty people, set up such a furious cry, that I was quite startled, and was above two hours before I could recover myself. These cries continue a long time, then cease all at once; they begin again as suddenly, at day-break, and in concert. It is this suddenness which is so terrifying, together with a greater shrillness and loudness than one would easily imagine. This enraged kind of mourning continued for forty days, not equally violent, but with diminution from day to day. The longest and most violent acts were when they washed the body, when they perfumed it, when they carried it out to be interred, at making the inventory, and when they divided the effects. You are not to suppose that those, who were ready to split their throats with crying out, wept as much; the greatest part of them did not

shed a single tear through the whole tragedy. CHARDIN in HARMER, vol. ii. p. 136.

No. 90.—l. 13. *His sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah.*] That Jacob after his decease should be carried from Egypt into Canaan for interment, and Joseph also when he died, is perfectly conformable to the practice of the East. HOMER represents the shade of Patroclus as thus addressing Achilles:

*Hear then; and as in fate and love we join,
Oh suffer that my bones may rest with thine!
Together have we liv'd, together bred,
One house receiv'd us, and one table fed;
That golden urn, thy goddess mother gave,
May mix our ashes in one common grave.* POPE, *Il.* xliii. 103.

No. 91.—l. 23. *The children also of Machir were brought up upon Joseph's knees.*] They were dandled or treated as children upon Joseph's knees. This is a pleasing picture of an old man's fondness for his descendants. So in HOMER (*Odyss.* xix. 401.) the nurse places Ulysses, then lately born, upon his maternal grandfather Autolychus's knees.

Τὸν ῥα οἱ Εὐρυκλεία φίλοις ἐπὶ γονασὶ θήκε.

And, on the other hand, (*Il.* ix. l. 455.) Amyntor imprecates it as a curse upon his son Phoenix, that he might have no son to sit upon Amyntor's knee:

Μηποτέ γονασὶν οἷσιν ἐφσσεσθαι φίλον υἱόν
Εξ ἐμεθεν γεγαῶτα.

No. 92.—l. 25. *The children of Israel.*] Though the people were very numerous, they were still called the children of Israel, as if they had been but one family; in the same manner as they said, the children of Edom, the children of Moab, &c. Indeed all these people were still distinct: they knew their own origin, and took a pride in preserving the name of their author. Thence probably it comes that the name of children signified, with the an-

cients, a nation, or certain sort of people. HOMER often says, *The children of the Greeks, and the children of the Trojans.* The Greeks used to say, *The children of the physicians, and grammarians.* With the Hebrews, the children of the East are the eastern people; the children of Belial, the wicked; the children of man, or Adam, mankind. In the Gospel we often see, the children of this world; of darkness; and of light; and also, the children of the bridegroom, for those who go along with him to the wedding. FLEURY's *Hist. of Israelites*, p. 18.

No. 93. — l. 26. *So Joseph died, being an hundred and ten years old, and they embalmed him, and he was put in a coffin in Egypt.*] When Joseph died, he was not only embalmed, but *put into a coffin.* This was an honour appropriated to persons of distinction, coffins not being universally used in Egypt. MAILLET, speaking of the Egyptian repositories of the dead, having given an account of several niches that are found there, says, "It must not be imagined, that the bodies deposited in these gloomy apartments were all enclosed in chests, and placed in niches; the greatest part were simply embalmed and swathed after that manner that every one hath some notion of; after which they laid them one by the side of another without any ceremony: some were even put into these tombs without any embalming at all, or such a slight one, that there remains nothing of them in the linen in which they were wrapped but the bones, and those half rotten." *Letter vii.* p. 281. Antique coffins of stone, and sycamore wood, are still to be seen in Egypt. It is said that some were formerly made of a kind of pasteboard, formed by folding and glewing cloth together a great number of times; these were curiously plastered and painted with hieroglyphics. THEVENOT, part i. p. 137.

Of the manner of embalming, see HERODOTUS, ii., and DIODORUS SIC. i. Dr. HADLEY's *Dissertation in the Philosophical Transactions*, vol. liv. p. 3. 14., and M. REUELLE's *Memoir in the Academy of Sciences*, for 1750, p. 150.

No. 94. — EXODUS, i. 16.

*And the king of Egypt spake to the Hebrew midwives, —
When ye do the office of a midwife to the Hebrew women,
and see them on the stools, if it be a son, then ye shall
kill him; but if it be a daughter, then she shall live.*

TO understand the word *stools* as referring to the women to be delivered, involves the passage in perplexity: but if it be interpreted of those troughs or vessels of stone, in which new-born children were placed for the purpose of being washed, it is perfectly clear and intelligible. This custom, in relation to children, is justified by eastern usages; and such a destruction of boys is actually practised in the courts of eastern monarchs. THEVENOT (part ii. p. 98.) hints at both these principles. He says, that “the kings of Persia are so afraid of being deprived of that power which they abuse, and are so apprehensive of being dethroned, that they destroy the children of their female relations, when they are brought to bed of boys, by putting them into an earthen trough, where they suffer them to starve.”

No. 95. — ii. 5. *And the daughter of Pharaoh came down to wash herself at the river.]* The people of Egypt, and particularly the females of that country, express their veneration for the benefits received from the Nile, by plunging into it at the time of its beginning to overflow the country. Is it not probable that when the daughter of Pharaoh went into that river, it was in conformity with that idolatrous practice? IRWIN (*Travels*, p. 229. 259.) relates, that looking out of his window in the night, he saw a band of damsels proceeding to the river side with singing and dancing, and that the object of their going thither was to witness the first visible rise of the Nile, and to bathe in it. HARMER, vol. iv. p. 279.

No. 96. — iii. 2. *And the angel of the Lord appeared unto him in a flame of fire.]* The traditionary notion of a

miraculous light or fire being the token of a divine presence, prevailed among the Greeks in the time of HOMER: for, after relating that the goddess Minerva attended on Ulysses with her golden lamp, or rather torch, and afforded him a refulgent light, he makes Telemachus cry out to his father in rapture.

Ω πατερ, η μεγα θαυμα τοδ' οφθαλμοισιν ορωμαι, &c.

Odyss. xix.

What miracle thus dazzles with surprise?

Distinct in rows the radiant columns rise.

The walls, where'er my wondering sight I turn,

And roofs, amidst a blaze of glory burn:

Some visitant of pure ethereal race

With his bright presence deigns the dome to grace.

POPE.

No. 97. — iv. 25. *A bloody husband art thou to me.*] The learned JOSEPH MEDE (*Diss.* xiv. p. 52.) has given to these words of Zipporah the following singular interpretation. He says that it was a custom among the Jews to name the child that was circumcised by a Hebrew word, signifying a husband. He builds his opinion upon the testimony of some rabbins. He apprehends that she applied to the child, and not to Moses, as most interpreters think, the words above mentioned. *Chaton*, which is the term in the original, is never used to denote the relation between husband and wife, but that which is between a man and the father or mother of the person to whom he is married: it signifies a son-in-law, and not a husband. A person thus related is a son initiated into a family by alliance. It is in this view of initiated, that Zipporah says to her son, “A bloody husband art thou to me;” that is to say, it is I who have initiated thee into the church by the bloody sacrament of circumcision. He endeavours to justify his criticism upon the word *Chaton*, by the idea which the Arabians affix to the verb, from whence this noun is derived. The Chaldee Paraphrast also annexes the same notion to the words of Zipporah. SAURIN (*Diss. on O. T.* vol. i. p. 371.) does not seem altogether satisfied with this interpretation of the passage: whether it be just or not, must be left to the decision of the learned reader.

No. 98. — v. 7. *Straw to make brick.*] The use of the *chopt straw* and *stubble* in making bricks, *Exod.* v., was not as fuel to burn or bake them with, for which purpose surely neither of these are proper; but to mix with the clay in order to make the bricks, *which were dried or baked in the sun*, cohere. So PHILO, who was himself of Alexandria, in Egypt, expressly informs us, in *Vit. Mosis*.

Pococke says, he saw “a pyramid in the Lybian Egypt, built of unburnt brick; the brick is mixed with unchopped straw, in order to bind the clay together, as they now make unburnt bricks in Egypt, and many other Eastern parts, which they use very much in their buildings.” *Observations on Egypt*, p. 53.

From Dr. SHAW, (*Travels*, p. 136.) we learn that “some of the *Egyptian pyramids* are made of brick, the composition whereof is only a mixture of clay, mud, and straw, slightly blended and kneaded together, and afterwards *baked in the sun*. — The straw which keeps these bricks together, and still preserves its original colour, seems to be a proof that these bricks were never burnt or made in kilns.” And as to the Egyptian manner of building in modern times, Mr. BAUMGARTEN, in his *Travels*, ch. 18. speaking of *Cairo* in *Egypt*, says, “The houses, for the most part, are of brick that are only *hardened by the heat of the sun*, and mixt with straw to make them firm.” In *Collection of Voyages and Travels*, 4 vols. folio, vol. i. p. 443. See also *Complete System of Geography*, vol. ii. p. 177. col. 1.; HASSELQUIST’S *Travels*, p. 100.

It is said, that the unburnt bricks of Egypt formerly were, and still are, made of clay mixed with straw. The Egyptian pyramid of unburnt brick, Dr. Pococke (*Observations on Egypt*, p. 53.) says, seems to be made of the earth brought by the Nile, being a sandy black earth, with some pebbles and shells in it: it is mixed up with chopped straw, in order to bind the clay together. The Chinese have great occasion for straw in making bricks, as they put thin layers of straw between them, without which they would, as they dried, run or adhere together. MACARTNEY’S *Emb.* p. 269.; MORIER’S *Second Journey through Persia*, p. 200.

CHARDIN (*Travels*, part iv. p. 112.) says, that the earthen tiles or bricks are made in very small wooden moulds, eight inches long, six broad, and three and a half thick. The negroes stamp the earth with their feet, which is generally mixed with straw cut small, in order to give it greater substance, and thereby to render the bricks less liable to break, and more durable. Afterwards they are put into a vessel with water, with which small cut straw is also mixed; then they rub them over with their hands, in order to make them smooth. Then the mould is taken away, and the bricks are left to dry, which is done in two or three hours; they are then ranged one upon the other, and left to dry completely. A remark of JACOB WORMSER's, who travelled through Egypt in the sixteenth century, (*Travels in the Holy Land*, part i. p. 173.) is much to the point: "We saw many hundred slaves, making bricks out of the slime brought by the Nile, and drying them in the sun." The tiles were not used, as in our northern countries, to cover the roofs of the houses, but for the want of quarries in Lower Egypt were used as wall-stones. This is correctly observed by Mr. J. H. MAYR, who explored Egypt in the year 1812. (*Fate of a Swiss during his Journey to Jerusalem and the Mountain of Lebanon*, part ii. p. 21.) "Now in Egypt itself, I recollected the time past in which I often thought when a child, how bad many of the bricks of the children of Israel must have been made. Had I then known what I now saw, not a single tile roof in all Egypt, I should have again doubted the whole story of the brick-making; but I saw something more to justify the holy writings. Remains of walls, canals, ruins, thousands of years annihilated and partly sunk in the Nile, and exceedingly costly works, now scarcely to be traced, are of brick, and shew the truth of the ancient tradition. The mouldering remains which still astonish the traveller, are probably evidences of the excessive labour of the Jewish people during their captivity. ROSENMULLER.]

No. 99. — vii. 18. *The Egyptians shall loath to drink of the water of the river.*] A peculiar energy will be discovered in these words, if what the abbot MASCRIER has said

(*Lett.* i. p. 15.) of the water of the Nile be attended to. "The water of Egypt is so delicious, that one would not wish the heat should be less, nor to be delivered from the sensation of thirst. The Turks find it so exquisitely charming, that they excite themselves to drink of it by eating salt. It is a common saying among them, that if Mahomet had drank of it, he would have begged of God not to have died, that he might always have done it." HARMER, vol. ii. p. 295.

The Nile water is considered so wholesome, that Mehemet Ali always had it brought to him during his campaigns in the Hedjaz. This is a favourite indulgence in these climates among barbarians, who, disregarding the cost of labour, will have luxuries, whatever toil is required to obtain them. Thus it appears from *Pietro della Valle's Travels*, that the water of the Ganges was brought to the Mogul wheresoever he was; and HERODOTUS (b. i. c. 188.) tell us that the water of the river Choaspes was always carried to the king of Persia, however distant he might be from it. See also TURNER's *Tour in the Levant*, vol. ii. p. 511.

"There are few waters, if any, in Europe, that can be compared with that of the Nile. It answers all purposes: it has the freshness of spring, and the softness of river water: it is excellent to drink, and serves all other purposes." BELZONI's *Researches*, p. 345.

No. 100. — vii. 19. *Vessels of stone.*] The water of the Nile is very thick and muddy, and it is purified either by a paste made of almonds, or by filtrating it through pots of white earth; the possession of one of these pots is thought a great happiness. THEVENOT. (Part i. p. 245.) May not the meaning of this passage be, that the water of the Nile should not only look red and nauseous like blood in the river, but in their vessels too when taken up in small quantities, and that no method whatever of purifying it should be effectual? HARMER, vol. ii. p. 298.

No. 101. — ix. 8. *And the Lord said unto Moses and unto Aaron, take to you handfuls of ashes of the furnace, and let Moses sprinkle them towards the heaven in the sight of Pharaoh.*] "It is said, that when this evil was to be

brought upon the Egyptians, Aaron and Moses were ordered to take ashes of the furnace, and Moses was to scatter them up towards heaven, that they might be wafted over the face of the country. This mandate was very determinate, and to the last degree significant. The ashes were to be taken from that fiery furnace, which, in the Scriptures, was used as a type of the Israelites' slavery, and of all the cruelty which they experienced in Egypt. The process has still a farther allusion to an idolatrous and cruel rite, which was common among the Egyptians, and to which it is opposed as a contrast. They had several cities styled Typhonian, such as Heliopolis, Idithyia, Abarei, and Busiris; in these, at particular seasons, they sacrificed men. The objects thus destined were persons of bright hair and a particular complexion, such as were seldom to be found amongst the native Egyptians. Hence we may infer that they were foreigners; and it is probable, that, while the Israelites resided in Egypt, they were chosen from their body. They were burnt alive upon an high altar, and thus sacrificed for the good of the people. At the close of the sacrifice, the priests gathered together the ashes of these victims, and scattered them upwards in the air; I presume with this view, that where any atom of this dust was wafted, a blessing might be entailed. The like was done by Moses with the ashes of the fiery furnace, but with a different intention; they were scattered abroad, that where any the smallest portion alighted, it might prove a plague and a curse to this ungrateful, cruel, and infatuated people. Thus there was a designed contrast in these workings of providence, an apparent opposition to the superstition of the times." BRYANT *on the Plagues of Egypt*, p. 116. MAGEE *on Atonement and Sacrifice*, Diss. 5. SELDENUS *de Dis Syris additamentis* M. Beyer, cap. vi. p. 254. *de Molech*. GROTIUS *de Satisfac. Christi*, cap. 10. Dr. OWEN'S *Theologoumena*, cap. 8. § 33—41. SAUBERT *de Sacrificiis Veterum*, cap. 21. CLEM. ALEXANDRINUS, p. 27. Paris, 1629. MINUTIUS FELIX, p. 312. Gronov. *Lug. Bat.* 1709.

No. 102. — x. 26. *There shall not a hoof be left behind.*] Bp. Patrick observes, that this was a proverbial speech in

the Eastern countries ; similar to a saying amongst the Arabians, which was first used about horses, and afterwards transferred to other things — *present money even to a hoof*, that is, they would not part with a horse, or any other commodity, till the buyer had laid down the price of it to a farthing.

No. 103. — xii. 3. *In the tenth day of this month they shall take to themselves every man a lamb; ver. 6. and ye shall keep it up until the fourteenth day of the same month.]*

From hence it appears that the lamb was to be taken from the flock four days before it was killed. For this the rabbins assign the following reasons : that the providing of it might not, through a hurry of business, especially at the time of their departure from Egypt, be neglected till it was too late : that by having it so long with them before it was killed, they might have the better opportunity of observing whether there were any blemishes in it ; and by having it before their eyes so considerable a time, might be more effectually reminded of the mercy of their deliverance out of Egypt ; and likewise to prepare them for so great a solemnity as the approaching feast. On these accounts some of the rabbins inform us, it was customary to have the lamb tied these four days to their bed-posts : a rite which they make to be necessary and essential to the passover in all ages. JENNINGS'S *Jewish Ant.* vol. ii. p. 187.

No. 104. — xii. 9. *Eat not of it raw, nor sodden with water, but roasted with fire.]* The prohibition of eating it raw, for which there might seem to be little occasion, since mankind have generally abhorred such food, is understood by some to have been given in opposition to the barbarous customs of the heathens, who, in their feasts of Bacchus, which, according to *Herodotus* and *Plutarch*, had their original in Egypt, used to tear the members of living creatures to pieces, and eat them raw. It is observable, that the Syriac version renders the clause, *Eat not of it raw, eat not of it while it is alive.* SPENCER *de Leg. Heb.* l. ii. c. 4. sect. 2.

No. 105. — xii. 10. *That which remaineth till the morning ye shall burn with fire.]* We read in *Macrobius* of such a custom amongst the ancient Romans in a feast called *Prótervia*, where the manner was, as FLAVIANUS

saith, *Ut si quid ex epulis superfuisset, igne consumeretur*; that if any thing were left of the good cheer, it should be consumed with fire. L. ii. *Saturnal.* cap. ii. PATRICK, *in loc.*

No. 106. — xii. 15. *Seven days shall ye eat unleavened bread.*] As by the law of Moses no leaven of any kind was to be kept in the houses of the Israelites for seven or eight days, it might have been productive of great inconvenience had they not been able by other means to supply the want of it. The MS. *Chardin* informs us, that they use no kind of leaven whatever in the East, but dough, kept till it is grown sour, which they preserve from one day to another. In wine countries they use the lees of wine as we do yeast. If therefore there should be no leaven in all the country for several days, yet in twenty-four hours some would be produced, and they would return to their preceding state. HARMER, vol. i. p. 253.

No. 107. — xii. 15. *The first day ye shall put away leaven out of your houses.*] Concerning this matter the modern Jews are superstitiously exact and scrupulous. The master of the family makes a diligent search into every hole and crevice throughout the house, lest any crumb of leavened bread should remain in it; and that not by the light of the sun or moon, but of a candle. And in order that this exactness may not appear altogether superfluous and ridiculous, care is taken to conceal some scraps of leavened bread in some corner or other, the discovery of which occasions mighty joy. This search, nevertheless, strict as it is, does not give him entire satisfaction. After all, he beseeches God that all the leavened bread that is in the house, as well as what he has found, may become like the dust of the earth, and be reduced to nothing. They are also very exact and scrupulous in making their bread for the feast, lest there should be any thing like leaven mixed with it. The corn of which it is made must not be carried to the mill on the horse's bare back, lest the heat of the sun should make it ferment. The sack in which it is put must be carefully examined, lest there should be any remainder of old meal in it: the dough must be made in a place not exposed to the sun, and must

be put into the oven immediately after it is made, lest it should ferment itself. JENNINGS's *Jewish Ant.* vol. ii. p. 211.

No. 108. — xii. 26, 27. *Your children shall say, What mean ye by this service?*] A custom obtained among the Jews, that a child should ask the meaning of the passover, and that the person who presided should then give an account of its intent and origin; that so the remembrance of God's mercy might be transmitted to their latest posterity. This was called *the Declaration*, or *shewing forth*.

No. 109. — xii. 34. *And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders.*] The vessels which the Arabs make use of for kneading the unleavened cakes which they prepare are only small wooden bowls. SHAW's *Trav.* p. 231. In these they afterwards serve up their provisions when cooked. It is not certain that these wooden bowls were the kneading-troughs of the Israelites: but it is incontestable that they must have been comparatively small and light, to be so easily carried away. The original word may denote a kind of *leathern utensil*, such as the Arabs still use, when spread out for a table-cloth, and which, when contracted like a bag, serves them to carry *the remnants* of their victuals, and particularly sometimes their *meal made into dough*. See HARMER's *Observations*, vol. ii. p. 447, &c. So NIEBUHR, speaking of the manner in which the Bedoween Arabs near Mount Sinai live, says, “Un rond morceau de cuir leur tient lieu de nappe, et ils y gardent les restes du repas. A round piece of leather serves them for a table-cloth, and they keep in it the remains of their victuals.”

No. 110. — xiii. 4. *The month Abib.*] This answered nearly to our March O. S., and had this name because in Egypt and Palestine corn, particularly barley, (SHAW's *Trav.* p. 406.) was in ear at that time. So April, among the Romans, was called *ab aperiendo terram*, from opening the earth. The author of the *Ceremonies and Religious Customs of all Nations*, observes (vol. iii. p. 108.) that the year among the Hurons, and several other nations of

Canada and Mississippi, is composed of twelve synodical lunar months, and that all the lunar months have names suitable to them. They give the name of the worm-moon to the month of March, because those reptiles begin to discover themselves at that time; that of the moon of plants to the month of April; and the moon of swallows to that of May. The North American Indians begin the year at the first appearance of the first new moon of the vernal equinox. On the first appearance of every new moon they always repeat some joyful sounds, and stretch out their hands towards her, but at such times they offer no public sacrifice. They name the various seasons of the year from the planting or ripening of their fruits. The green-eared moon is the most beloved, when the first fruits become sanctified, by being annually offered up. From this period they count their beloved or holy things. ADAIR'S *American Indians*, p. 76. The Flemings have the same form of speech in their tongue. The month of February is by them called the month in which they crop or prune the trees; the month of April that in which the meadows are fit for mowing. The signs of the zodiac also receive their names in much the same manner. See PLUCHE'S *Hist. du Ciel*, vol. i. p. 11. PARKHURST'S *Heb. Lex.* p. 2.

Our Saxon ancestors gave descriptive names to the months. See VERSTEGAN'S *Antiquities*, p. 64.

No. 111. — xiii. 21. *The Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light.*] XENOPHON, in his Lacedæmonian republic, describing the march of a Spartan king when he goes out to war, mentions a servant or officer under the name of fire-carrier, who went before him with fire taken from the altar, at which he had just been sacrificing, to the boundaries of the Spartan territory, where, sacrificing again, and then proceeding, a fire, kindled likewise from this latter sacrifice, goes before him, without ever being extinguished. [Other generals of antiquity were used to give their army the signal for breaking up at night by fire, and in the day by a rising smoke. Alexander, who in the course of time accommodated him-

self to the Eastern taste in general, was accustomed in the beginning to give the signal for marching by sound of trumpet. But as a great noise generally ensued on setting out, so that the sound of the trumpet was not clearly heard, he caused in the sequel a pole to be erected above the principal tent, and a signal to be attached to it, which was visible to the whole army; for in the night a fire burnt on it, and by day smoke arose. CURTIUS, b. v. c. 2. If not certain, it is at least highly probable, that Alexander borrowed this practice from the Persians. The Persians did not use to set out till the sun had risen: the signal was the sound of a hunting-horn, which the king had blown from his tent, and the splendor which was diffused by the image of the sun, set in crystal, placed over the tent. On the march, the sacred fire was always carried before them upon silver altars. CURTIUS, b. iii. c. 3. "If therefore the Orientals were accustomed to direct the march of whole armies by columns of smoke and fire, and on the other hand, according to the express testimony of Scripture, *Exodus*, xiii. 21., the pillar of a cloud guided the Israelites by day, and the pillar of fire by night, this miraculous disposition has a resemblance with the custom, and the two, taken together, throw light upon each other. The custom makes us find the miracle suitable and worthy of God: the miracle makes us conjecture that the custom was not unknown to the Hebrews." I. E. FABER'S *Archæology of the Hebrews*, p. 244. Under this head may be placed the description which PITTS, in the account of his return from Mecca, gives of the lights with which the caravans travelled in the night through the desert, which were carried at the end of long poles, that the whole march might be guided by them. *Account of the Religion and Customs of the Mahometans*, p. 154. They have some resemblance to iron ovens: they are also carried by day, but without fire.

In an Arabic manuscript, treating on geography and history, which Mr. Seetzen purchased at Kahira, and from which he gives extracts in ZACK'S *Monthly Correspondence*, (b. xx. p. 242.) there is an account of the signals which were formerly employed in the kingdom of the caliphs, in

order to communicate news to the sovereign with greater rapidity. For this purpose they used smoke by day, and fire by night.

To convince the heathen Greeks of the possibility of the miraculous pillars of cloud and fire here mentioned, by which God led the Israelites in the way through the desert, CLEMENS of Alexandria (*Stromat.* b. i. p. 255.) observes, that when the Athenian general, Thrasybulus, during the time of the thirty tyrants, was conducting the exiles from Phyle, in a dark night, when neither the moon nor the stars afforded any light, he was safely guided by a fire that went before him, and vanished at the place where the altar of the Phosphoros now stands. ROSENMULLER.]

No. 112. — xiv. 29. *The waters were a wall unto them on their right hand and on their left.*] DIODORUS SICULUS relates that the Ichthyophagi, who lived near the Red Sea, had a tradition handed down to them through a long line of ancestors, that the whole bay was once laid bare to the very bottom, the waters retiring to the opposite shore, and that they afterwards returned to their accustomed channel with a most tremendous revulsion. *Bib. Hist.* lib. iii. p. 174. Even to this day the inhabitants of the neighbourhood of Corondel preserve the remembrance of a mighty army having been once drowned in the bay, which Ptolemy calls Clysma. SHAW'S *Travels*, p. 349. The very country where the event is said to have happened, in some degree bears testimony to the accuracy of the Mosaiical narrative. The scriptural *Etham* is still called *Etti*; the wilderness of *Shur*, the mountain of *Sinai*, and the country of *Paran*, are still known by the same names. NIEBUHR'S *Travels*, vol. i. p. 189. 191. *Marah*, *Elath*, and *Midian* are still familiar to the ears of the Arabs. The grove of *Elim* yet remains, and its twelve fountains have neither increased nor diminished in number since the days of Moses. BRYANT *on the Plagues of Egypt*, p. 404. 410.

No. 113. — xv. 20. *And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her, with timbrels and with dances.*] Lady M. W. MONTAGUE, speaking of the Eastern dances

says, " Their manner is certainly the same that Diana is said to have danced on the banks of Eurotas. The great lady still leads the dance, and is followed by a troop of young girls, who imitate her steps, and, if she sings, make up the chorus. The tunes are extremely gay and lively, yet with something in them wonderfully soft. Their steps are varied according to the pleasure of her that leads the dance, but always in exact time, and infinitely more agreeable than any of our dances." *Letters*, vol. ii. p. 45. This gives us a different apprehension of the meaning of these words than we should otherwise form. *Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her, with timbrels and dances.* She led the dance, and they imitated her steps, which were not conducted by a set well known form, but extemporaneous. Probably David did not dance alone before the Lord when the ark was removed, but led the dance in the same authoritative kind of way. 2 *Sam.* vi. 14. *Judges*, xi. 34. 1 *Sam.* xviii. 6. [A remnant of the ancient custom of dancing publicly on the celebration of some happy event, is still preserved in Egypt, where women celebrate by dances the annual rising of the Nile, and the openings of the canals to water the country. " We were awakened from our first sleep by the sounds of tinkling instruments, accompanied by a chorus of female voices. I looked out of the window, and saw a band of thirty damsels, at least, come tripping towards us, with measured paces, and animated gestures. The moon shone very bright, and we had a full view of them, from their entering the gate of our street, until they reached our house. Here they stopped, and spreading themselves in a circle before the door, renewed the dance and song with infinite spirit, and recalled to our minds the picture which is so fully given of these dancing females in Holy Writ. After they had favored us a few minutes with their lively performance, they moved on to the hakeem's house, and serenading him with an air or two, this joyous band quitted our quarter, and went, as the dying sounds informed us, to awaken the other slumberers of the town to melody and joy. We were impatient to know the cause of the agreeable disturb-

ance we met with last night, and learned from one of our guard, that the dancing girls observe the ceremony, we were witness to, on the first visible rise of the Nile. It seems that they took our house in the way to the river, where they went down to bathe at that late hour, and to sing the praises of the benevolent power, who yearly distributes his waters to supply the necessities of the natives." IRWIN'S *Voyage up the Red Sea*, p. 229. By the timbrels which Miriam and the other women played upon when dancing, we are to understand the tympanum of the ancient Greeks and Romans, which instrument still bears in the East the name that it has in Hebrew, namely, doff or diff, whence is derived the Spanish adufe, the name of the Biscayan tabor. NIEBUHR describes this instrument in his *Travels*. Part i. p. 181. It is a broad hoop, with a skin stretched over it; on the edge there are generally thin round plates of metal, which also make some noise, when this instrument is held up in one hand and struck with the fingers of the other hand. Probably no musical instrument is so common in Turkey as this; for when the women dance in the harem, the time is always beat on this instrument. We find the same instrument on all the monuments in the hands of the Bacchante. It is also common among the negroes of the Gold Coast and Slave Coast. VOGEL, in his account of his *Ten Years' Voyage in the East Indies*, (p. 463.) says, "They fetched from the neighbourhood four girls, with their instruments, which are called rabannen, and made them play. But these rabannes are nothing more than a kind of drum of the shape of ours, but not so high, measuring only a span, on which the girls played with one hand, singing at the same time, and dancing in their manner, and throwing themselves into all kinds of attitudes." ROSENMULLER.]

Representations similar to this are frequently to be met with in the ancient writers. HESIOD describes the muses as dancing round the altar of Jupiter.

Ορχεύονται καὶ ὄρωρον ἐπισθενέος Κρονίωνος. *Theog.* v. 4.

Thus Theseus led the ring in the dance to the sound of the harp. CALLIM. *Hy. in Del.* 301. PLATO assures us, that the gods, and the children of the gods, were honoured

with dancing. *De Leg.* b. vii. p. 815. And he was for consecrating songs and dances to them; appointing feasts at proper seasons of the year, and for ordering by authority what songs were proper to be sung, and what dances to be used, at the sacrifices which were offered to them. LUCIAN also informs us, that the Indians adored the sun when they rose in the morning, not as the Greeks did, by kissing their hand, but by turning to the East and dancing, and thus appeased the deity morning and evening. *De Saltat.* § 15, 16, 17. CHANDLER'S *Life of David*, vol. ii. p. 116.

“ The Almai form a very famous class in this country ; to be admitted into which it is necessary to possess beauty, a fine voice, eloquence, and be able to compose and say extempore verses, adapted to the occasion. The Almai know all new songs by rote ; their memory is stored with the best funeral and love songs ; they are present at all festivals, and are the chief ornament of banquets. They place them in a raised orchestra or pulpit, where they sing during the feast ; after which they descend and form dances, which no way resemble ours. They are pantomimes that represent the common incidents of life : love is their usual subject. The suppleness of these dancers' bodies is inconceivable, and the flexibility of their features, which take impressions characteristic of the parts they play at well, astonishing. The indecency, however, of their attitude is often excessive. They are admitted into all harems. They teach the women the new airs ; recount amorous tales ; and recite poems in their presence, which are interesting by being pictures of their own manners.” SAVARY *on Egypt.*

No. 114. — xv. 23. *And when they came to Marah, they could not drink of the waters of Marah, for they were bitter.*] Dr. SHAW (*Trav.* p. 314.) thinks that these waters may be properly fixed at Corondel, where there is a small rill, which, unless it be diluted by the dews and rain, is very brackish. Another traveller (*Journey from Grand Cairo to Mount Sinai*, A.D. 1722, p. 14, 15.) tells us, that, at the foot of the mountain of Hamam el Faron, a small but most delightful valley, a place called Garondu, is a ri-

vulet that comes from the mountain, the water of which is tolerably good and sufficiently plentiful, but is bitter, though very clear. Pococke says, there is a mountain known to this day by the name of Le Marah, and toward the sea is a salt well, called Birhammer, which is probably the same here called Marah.

The Hebrew word *marah* signifies bitter. The water of the desert of the East in general, and in particular in this part of the great Arabian desert, is bitter and brackish. Now there are, indeed, several kinds of plants by which this water is rendered drinkable: thus, a certain tree growing on the coast of Coromandel, which is called in the Tamul language *nellimaram*, possesses this power. A missionary of the name of Kirnander, in the year 1744, had the misfortune to have a fine spring in the garden of the missionaries turn bitter, from want of rain, which is frequently the case. He was advised to cut down a *nellimaram*, and to throw it into the spring: he did so, and the water became and remained drinkable. Another missionary, Sattler, tried the experiment, by putting some of the water of his spring, which was unfit to drink, into a vessel, which proved successful. The Tamulians, when digging a well, employ this wood as the under-layer, which is let down into the water, and the stones built over it. See the *Modern History of the Evangelical Missions, in the East Indies*, No. 32., Halle, 1787, p. 874. In Peru, there is a plant called by the Spaniards *Yerva Caniani*, which has the power of purifying and rendering drinkable any water, however brackish and corrupt. The Peruvians, when they travel to Buenos Ayres or Chili, always carry the herb with them, and do not hesitate to drink any water which they meet with on the way, when they have purified it by means of this herb, which is done by pouring the water upon it, and letting it stand a few minutes before it is wanted for use. The water thus purified nearly resembles warm water poured upon the best green tea: its colour is pale green, with a pale yellowish tinge. See DONAT'S *Extract from SCHEUCHZER'S Physica Sacra*, vol. ii. p. 182. But in that part of Arabia where Moses purified the bitter water by means of a tree thrown into it,

in consequence of a Divine command, there is not, as NIEBUHR expressly assures us, (*Description of Arabia*, p. 403.) any plant possessed of this virtue, otherwise the inhabitants of those parts would certainly make use of it.

The Mahometan tradition calls the wood, by which Moses sweetened the waters of Marah, *Aluah* (the herb Galungal and its root). The piece which Moses possessed is stated to have descended from Noah, who preserved it in the ark, through the patriarchs, till it came to him. See HERBELOT's *Oriental Library*, and RICHARDSON's *Persian and Arabic Dictionary*. ROSENMULLER.]

No. 115. — xvii. 1. *Rephidim*.] “After we had descended, with no small difficulty, the western side of Mount Sinai, we came into the other plain that is formed by it, which is *Rephidim*. Here we still see that extraordinary antiquity, the rock of *Meribah*, which hath continued down to this day, without the least injury from time or accident. It is a block of granite marble, about six yards square, lying tottering as it were, and loose in the middle of the valley, and seems to have formerly belonged to Mount Sinai, which hangs in a variety of precipices all over this plain. The waters which gushed out, and the stream which flowed, *Psalms* lxxviii. 20. have hollowed, across one corner of this rock, a channel about two inches deep, and twenty wide, appearing to be encrusted all over, like the inside of a tea-kettle that had been long in use. Besides several massy productions that are still preserved by the dew, we see all over this channel a great number of holes, some of them four or five inches deep, and one or two in diameter, the lively and demonstrative tokens of their having been formerly so many fountains. It likewise may be further observed, that art or chance could by no means be concerned in the contrivance, for every circumstance points out to us a miracle, and, in the same manner with the rent in the rock of Mount Calvary, at Jerusalem, never fails to produce a religious surprise in all who see it.” SHAW's *Travels*, p. 352, 353.

[POCOCK, in his *Description of the East*, (vol. i. p. 215.) gives the following account of this stone: “To the west

and south of Mount Sinai, and that part of it called Mount Serich, is a narrow vale, called the Vale of Jah, that is, the Vale of God. The vale to the west is certainly the vale of Rephidim, where the Israelites encamped when they came out of the deserts of Sin. Here they show the rock, which, they say, Moses struck and the waters flowed out, when God told him he would stand before him on the rock in Horeb, which was after called Massah and Meribah. It is on the foot of Mount Serich, and is a red granite stone, fifteen feet long, ten wide, and about twelve feet high. On both sides of it, towards the south end, and at top, the stone, for about the breadth of eight inches, is discoloured, as by the running of water; and all down this part, on both sides, and at top, are a sort of openings or mouths, some of which resemble the lion's mouth that is sometimes cut in stone spouts, but appear not to be the work of a tool. There are about twelve on each side, and within every one is an horizontal crack, and in some also a crack down perpendicularly. There is also a crack from one of the mouths, next to the hill, that extends two or three feet to the north, and all round the south end. The Arabs call this the stone of Moses, and they put herbs into these mouths, and give them to their camels, as a sovereign remedy, as they think, in all disorders. Pococke's *Description of the East*, vol. i. p. 143.

NIEBUHR learnt this latter circumstance from Greek merchants who had often seen this stone; he himself did not visit that side of Mount Sinai. *Description of Arabia*, p. 401. The circumstance mentioned by Pococke, "that some of the openings of this stone had the shape of a lion's mouth," is not spoken of by other travellers, either because they did not observe them, or purposely passed them over, lest a suspicion should arise, that they were the work of human hands. This suspicion has, however, been expressed by several learned and impartial men; among others, by the Chancellor Von Mosheim, in his preface to the German translation to Pococke's *Description of the East*. (P. 16.) "We have long known," says he, "the monks who inhabit the convent of St. Catherine, on Mount Sinai, as people who

have no such tender consciences as to refrain from inventing miracles, and deceiving travellers, by pretended monuments of ancient and modern wonders. It may very well be the case that these good brethren, in order to attract more travellers, and to enrich their convent, have hewn these holes in the rocks. And who knows whether the European priests at the time of the crusades may not have improved this master-piece? We might collect a pretty long catalogue of such pious frauds, which were contrived and executed during the crusades. I will not, however, take upon me to decide this question. The green moss round the holes, and on that part of the rock over which the water has run, seems to favour those, who consider the openings as eternal testimoniess of the Divine miracle. But the shape of a lion's mouth, which Mr. *Pococke* observed in some of these holes, the order in which they stand, the equal number of the openings on both sides, which corresponds with the number of the tribes of Israel, the perfectly similar size of all these holes, these things, besides some others, make me suspicious against my will. And I will not conceal that with respect also to the green moss, which *Shaw* and *Sicard* state they saw, various thoughts have occurred to me, which are not to the advantage of that party, who consider these rocks as an undeniable monument of the miraculous power of the Deity." A similar opinion is given by *BUSCHING*. (*Description of Asia*, p. 613.) "It is highly probable that the openings and the appearances of water in this rock are such a deceit as the impression which Mahomet's *camel* made on Mount Horeb, which the Greek monks do not deny having contrived, (as the principal of the Franciscan convent of Kahira reports,) as the shape of this body which Moses is said to have impressed in a grotto in rocks, and as the impression of the body of St. Catherine at the top of Mount Sinai, on the place, where they pretended, lay upon the rocks. It is probable that this stone existed before Mahomet's time, because in the second Sure of the Koran, (v. 60. or 57.) it is written that from the stone struck by Moses twelve springs broke out. *Breuning*, on his second day's journey from Ain-el-Musa (Moses' spring) to Mount Sinai, as he turned from the

Arabian Gulph, and into the mountains, met with rocks full of holes, as if they had been so worn by water. May not the holes of the large stone at the foot of Mount Horeb have arisen from the same natural causes as those rocks? But I will not omit to mention, that *Egmont* and *Heyman* saw in some vallies, about a day's journey from Mount Sinai, many blocks of granite lie, which the great heat of the sun had rendered porous, but at the same time so soft, that they shivered into innumerable pieces, when they were thrown upon the ground, whereas the celebrated stone which Moses is said to have struck, is so hard, that *Harant* in vain attempted to knock off a piece of it." *BELON* also says, this stone is of the same consistence and the same colour as the rock of the Thebais, of which the obelisks in Egypt are made, and is the hardest stone to be wrought with iron that is known. He, however, adds, "This stone lies quite near to a brook, which comes down from Mount Sinai." This circumstance led us to suppose, either that this was not the rock which Moses struck with his rod, or that there was no water in the brook at that time: but in our humble opinion, the monks should rather show the rock at the source of the spring, just where the water issues from the rock.

Another judicious traveller, *DELLA VALLE*, doubts whether *Belon* properly examined this rock, because he speaks of a little brook which flows to this day, but has no kind of connection with this rock; and on the other hand says nothing of the openings from which this water is said to have flowed, though they are very observable, and run in three places, namely, in front, on the side towards Mount Sinai, behind, towards the side of Mount Horeb, and at the top towards the sky. Yet he too adds: "To confess the truth, I myself much doubt whether this stone is the one upon which the miracle of Moses was performed: it would be too tedious to enumerate the reasons of my doubts, which I reserve for a more suitable occasion." *ROSENMULLER*.]

No. 116. — xvii. 6. *Thou shalt smite the rock, and there shall come water out of it.*] This remarkable interposition of God for the Israelites appears to have been imperfectly known in other countries; and the re-

membrance of it is still retained in some of the heathen fables. There is a manifest allusion to it in EURIPIDES, (*Bacchæ*, 703.) where he makes one smite the rock at Cithæron, and waters gush out of it. HUETIUS (*Alnetanæ Quæstiones*, l. ii. c. 12. n. 18.) gives many such instances; and suggests, that it is very probable that the fable of *Janus* was forged from hence: alleging that the image is described as holding a rod in his left hand, with which he smites a stone, and causes water to flow from it.

Smiting rocks and producing water is recorded among the fabulous miracles of Heathen Mythology.

Πληξεν ορος σκηπτρω το δε οίχα παλυ δίεςη
Εκ δ' εχεν μεγα χευμα.

CALLIMACHUS, *Hymn*. i. v. 31.

Speaking of the Golden Rhea, “ She smote the mountain with her sceptre, which divided in two places, and poured forth a copious flood.”

Of the miraculous event related in this passage, TACITUS (*Hist.* b. v. chap. 3.) gives the following account, which indeed widely differs from the fact: “ Nothing distressed them (the Jews, in their march through the desert) so much as want of water: they were on the verge of destruction, and spread themselves over whole fields, when a drove of wild asses went from the pasture to a rock shaded with wood; Moses followed, expecting to find a grassy spot and discovered abundant veins of water.”

No. 117. — xvii. 16. *Because the Lord hath sworn.*] SAURIN (*Dissertations*, vol. i. p. 433.) says, that the Hebrew of this text is equivocal: it signifies literally, *because the hand on the throne of God, war of God against Amalek from generation to generation*: and from *Patrick* he observes that it is pretended, that to put the hand upon the throne, was in some countries a ceremony that attended a solemn oath, as laying it on the altar was in other places. This was as much as our laying the hand on the Bible, a principal external character of an oath: whence JUVENAL (*Sat.* xiii. 89.) says, atheists do *intrepidus altaria tangere*, touch the altars boldly without trembling; that is, make no conscience of an oath.

This was a monumental device, as a record that the wrath of God (denoted by the cup) was declared against the Amalekites. The hand was cut, we may suppose, on one of the stones of the altar: and if the cup was in the hand, the hand must be on the cup; and so the words describe the device exactly as it was: and this is a specimen of hieroglyphical writing. BATES' *New and Literal Translation of the Pentateuch*.

This passage is explained in a similar manner in the ancient Chaldee translation of Onkelos: "This is said with an oath, and is gone out from the face of the terrible one, whose majesty is on the throne of glory, that there be contentions against the sons of Amalek, that they be exterminated in the world to come."

No. 118. — xviii. 12. *The elders of Israel.*] Not only fathers, but all old men, had great authority among the Israelites and all the people of antiquity. They every where, in the beginning, chose judges for private affairs, and counsellors for the public, out of the oldest men. Thence came the name of senate and fathers at Rome, and that great respect for old age which they borrowed from the Lacedæmonians. As soon as the Hebrews began to be formed into a people, they were governed by old men.

No. 119. — xix. 13. *He shalt surely be stoned.* "To be stoned to death was a most grievous and terrible infliction. When the offender came within four cubits of the place of execution, he was stript naked, only leaving a covering before, and his hands being bound, he was led up to the fatal place, which was an eminence twice a man's height. The first executioners of the sentence were the witnesses, who generally pulled off their clothes for the purpose: one of them threw him down with great violence upon his loins: if he rolled upon his breast, he was turned upon his loins again, and if he died by the fall, there was an end; but if not, the other witness took a great stone, and dashed upon his breast, as he lay upon his back; and then, if he was not dispatched, all the people that stood by threw stones at him till he died." LEWIS'S *Origines Hebrææ*, vol. i. p. 74.

No. 120. — xx. 5. *Visiting the iniquity of the fathers*

upon the children, unto the third and fourth generation.]

This part of the Divine law is doubtless founded in wisdom and equity, though to many persons it may have appeared harsh and severe. The principle of it has, however, been extended by some modern legislators. THEVENOT (part ii. p. 161.) says, that the punishment of the third and fourth generation does not always satisfy the king of Persia. "All the pearls that weigh half a medical or more, that are fished up at Bahreim, belong to the king; who, nevertheless, makes a liberal present to the fisherman who brings him such: but also, if any of them fail to do it, and sell such a pearl out of his dominions, were it even at the world's end, the king is soon acquainted with it, and to be revenged, he puts to death the whole family, and all the kindred of the fisherman, even to the seventh generation, both males and females." *Menu* has also incorporated this principle in his laws. See Sir W. JONES's *Works*.

Alexander, though of an arbitrary and tyrannical disposition, abolished the law by which the relations of a criminal were involved in his punishment. Q. CURTIUS, viii. 8. In China, they punish the parents for the faults of their children.

Mr. BARROW, in his *Chinese Travels*, p. 371., says, "As in some of the Grecian states, and other nations of modern times, the punishment of treason was extended to the relations of the criminals, so in China, even to the ninth generation, a traitor's blood is supposed to be tainted, though they usually satisfy the law by including only the nearest male relations, then living, in the guilt of the culprit, and by mitigating their punishment to that of exile." In the sixth division of the criminal laws of China, the first article is high treason: all persons convicted of which, whether principal or accessories, shall suffer death by a slow and painful execution. All the male relations in the first degree, and their sons, are indiscriminately to be beheaded: all under the age of sixteen, and the females in the first degree, to be distributed as slaves to the great officers of state; and their property of every kind to be

confiscated to the public. *Quarterly Review of Ta Tsing Leu Lee*, vol. iii. p. 309.

“In case of desertion, or treachery, the innocent wife, children, and parents of the guilty person are dragged to execution without remorse or pity: even cowardice subjects the family of the delinquent to capital punishment: this barbarous law is rigorously enforced.” SYMES’s *Embassy to Ava*, p. 318. See also JUSTIN, l. x. c. 2. HERODOT. b. iii. 119. CURTIUS, vi. 11. 28. In OGILBY’s *Japan*, p. 319., we are told, that for greater faults the near relations of a culprit also die with him.

“In offences of a more heinous nature, among the Japanese, the fathers, brethren, and children are put to death for the crime of a single person; nay, the wives and daughters, though ever so innocent, are also involved in the same misfortune: for they are made slaves, and their whole substance is confiscated.” *Mandelsloe*, in HARRIS’s *Collection*, vol. i. p. 791.

Garsilasso says, that this was also customary in Peru. MONTESQUIEU, *L’Esprit des Loix*, vi. 20. DIODORUS SICULUS (l. i.) says, that the Egyptian kings condemned to the mines their captives and criminals, and those with whom they were offended; and sometimes their families also and their relations.

PLATO (*De Leg.* ix. p. 855. *Steph.*) expressly forbids that children should suffer for the faults of their parents. *Ne irascamur inimicorum et hostium liberis. Inter Syllanæ crudelitatis exempla est, quod a republica liberos proscriptorum submovit. Nihil est iniquius quam aliquem hæredem paterni odii fieri.* SENECA, *De Ira.* ii. 34.

Νῦν μὲν δὴ τῆ παλῶς ἀεικῆα τίσειε λώβην. *Iliad*, l. xi. v. 142.

No, die, and pay the forfeit of your race. POPE.

—— luimus perjuriam Trojæ. VIRG. *Georg.* i. v. 502.

Delicta majorum immeritus lues. HORAT. l. iii. Od. 6.

Culpam majorum posterius luere. Q. CURTIUS, l. vi. 35.

No. 121. — xx. 12. *That thy days may be long in the land.*] As disobedience to parents is, by the law of Moses, threatened to be punished with death, so, on the contrary,

long life is promised to the obedient; and that in their own country, which God had peculiarly enriched with abundance of blessings. Heathens also gave the very same encouragement, saying, that such children should be dear to the gods, both living and dying. So *Euripides*. It was also one of their promises, thou shalt live long, if thou nourish thy ancient parents. Whence children are called by Xenophon Γεροβοσκοι. PATRICK.

[“No people have insisted more on the performance of filial duties than the Chinese, among whom it even degenerated into superstitious customs.” STOLLBERG’S *History of Religion*, b. ii. p. 55. DU HALDE says, in his *Description of China*, (b. ii. p. 123.) “Nothing can be compared to the respect shewn by children to their parents and by apprentices to their masters. They speak but little, and do not sit down in their presence. They have the custom particularly on certain days, as the first day of the year, the birthday, and other occasions, to honour them kneeling, and to touch the ground several times with their forehead.” He confirms this in page 142. They retain their filial duty, even after the death of their parents, as they shew them the same honour when dead as when living. ROSENMULLER.]

No. 122. — xx. 24. *An altar of earth shalt thou make unto me.*] This command certainly imports, that the altars of the Lord were to be as plain and simple as possible. They were to be made either of sods and turfs of earth, which were easily prepared in most places, whilst they stayed in the wilderness, or of rough and unpolished stone, if they came into rocky places, where no sods were to be obtained; that there might be no occasion to grave any image upon them. Such altars, TERTULLIAN observes, (*Apolog.* c. 25.) were among the ancient Romans in the days of *Numa*; when, as they had no sumptuous temples, nor images, so they had only *temeraria de cespite altaria*, altars hastily huddled up of earth, without any art. PATRICK.

No. 123. — xxi. 6. *And his master shall bore his ear through with an awl, and he shall serve him for ever.*] This Jewish custom was borrowed by other nations, particularly by the Arabians, as appears from a passage of

PETRONIUS ARBITER, (*Satyricon*, p. 364.) where he introduces one Giton expressing himself in these terms: *Circumcide nos, ut Judæi videamur; et pertunde aures, ut imitemur Arabes.* JUVENAL puts the following expressions in the mouth of Libertinus:

——— Quamvis
Natus ad Euphratem, molles quod in aure fenestræ
Arguerint, licet ipse negem. Sat. i. 103.

[A trace of this custom has been preserved among many people of Asia, in the practice of piercing the ears of children who are consecrated from their birth to the service of the Deity or of some saint. "The Persians," says OLEARIUS, (*Travels in Persia*, v. chap. 41. p. 358.) "have also the custom of sometimes devoting unborn children to one of their saints, that he shall be his slave; and when he is born, they pierce a hole in his ear as a sign of this service. Hence some of them receive the names Mohammed-Kuli, Imam-Kuli, Aali-Kuli, Mohammed's, the Imam's, or Aali's slave. This happens either when they do not soon have any children, or when the first are dead; they are also devoted to the monastic life as Abdalles (servants of God). If, when the child grows up, he will not perform the vow, he may free himself from it by paying money to holy places." The same custom is also found among the Hindoos, according to ABRAHAM ROGEL. (*An Open Door to the Secrets of Heathenism*, part. i. chap. 7.) After the child has received his name, they pierce his ears, which, however, is often deferred for a time. Though they generally hang precious stones in these holes, this is not the proper object, but they have a very different intention. For when a child has its ears pierced, it is thereby consecrated to the special service of Vishnu and Eswara; and bound, for its life, never to leave the service of the god, or to go into the service of another. When the ears of a child are pierced, they congratulate him upon it. From this moment, such a child is called Dâsa or Dasaya, *i. e.* servant or slave; and this denomination announces that he is consecrated to the service and property of a god. "It was not unusual among the Polish Jews, even at the beginning of the eigh-

teenth century, that when a woman had lost several sons by death, and she again had a son, to pierce his ears. Stones of greater or less value, according to the circumstances of the family, were suspended from the holes, and considered in some measure as sacred. Round the child's neck was hung a thin silver plate or a piece of parchment, on which one of the letters of the name of a god was engraved or written, as a sign that the child was consecrated to the deity. Such a boy, if he was not very deficient in understanding, was generally designed to become a rabbi." See IKEN'S *Preface to his Dissertat. Philologico-Theolog.*

No. 124. — xxii. 5. *If a man shall cause a field or vineyard to be eaten.*] CHANDLER observed, (*Travels in Asia Minor*, p. 142.) that the tame cattle were very fond of vine leaves, and were permitted to eat them in the autumn. "We remarked," he says, "about Smyrna, the leaves were decayed, or stripped by the camels and herds of goats, which are admitted to browse after the vintage." If those animals are so fond of vine leaves, it is no wonder that Moses, by an express law, forbade *a man's causing another man's vineyard to be eaten by putting in his beast*. The turning any of them in before the fruit was gathered, must have occasioned much mischief, and even after it, must have been an injury, as it would have been eating up another's feed. HARMER, vol. iv. p. 130.

No. 125. — xxii. 6. *If fire break out and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith, he that kindled the fire shall surely make restitution.*] It is a common management in the East, to set the dry herbage on fire before the autumnal rains, which fires, for want of care, often do great damage. Moses has taken notice of fires of this kind, and by an express law has provided, that reparation shall be made for the damage done by those who either maliciously or negligently occasioned it. CHANDLER, speaking of the neighbourhood of Smyrna, says, (p. 276.) "In the latter end of July clouds began to appear from the south; the air was repeatedly cooled by showers which had fallen elsewhere, and it was easy to foretel the approaching rain."

This was the season for consuming the dry herbage and undergrowth on the mountains; and we often saw the fire blazing in the wind, and spreading a thick smoke along their sides.” He also relates an incident to which he was an eye-witness. Having been employed the latter end of August in taking a plan at Troas, one day after dinner, says he, a Turk coming to us “emptied the ashes from his pipe, and a spark of fire fell unobserved in the grass, which was long, parched by the sun, and inflammable like tinder. A brisk wind soon kindled a blaze, which withered in an instant the leaves of the bushes and trees in its way, seized the branches and roots, and devoured all before it with prodigious crackling and noise. We were much alarmed, as a general conflagration of the country seemed likely to ensue.” After exerting themselves for an hour, they at length *extinguished* it. (P. 30.) It is an impropriety worth correcting in this passage, where the word *stacks* of corn is used rather than *shocks*, which is more conformable to custom, as the *heaps* of the East are only the disposing the corn into a proper form to be immediately trodden out. HARMER, vol. iv. p. 145.

“When we arrived once more at Kiemi, we found the place resounding with the shouts of stragglers from the fair. A forest on fire appeared towards the north, covering all that part of the horizon with the tremendous red glare it occasioned. To the inhabitants this sight is so common, that no attention is ever paid to it. The conflagration extended for several leagues.” CLARKE’S *Travels*, vol. v. p. 490. 306.

“During my short stay at Koblinka, I witnessed (though fortunately for the neighbourhood it was at a distance) a calamity almost peculiar to the farmer of the Ukraine, and which too often spreads a temporary desolation over vast tracts of his country, I mean a grass fire. This terrible accident generally happens by the carelessness of bullock drivers, or of persons belonging to caravans of merchandize, who halt for the night on the open plain; and, on departing in the morning, neglect to extinguish their fires. Wind, or some other casualty, brings the hot embers in contact with the high and dry grass of the Steppe: it bursts

into flame, and burns on, devouring as it goes with a fury almost unquenchable. That which I now beheld arose from negligence of this kind, and soon extended itself over a space of forty wersts, continuing its ravages for many days, consuming all the outstanding corn, ricks, hovels, in short, every thing in its devastating path: the track it left was dreadful." Sir R. K. PORTER's *Travels in Persia*, vol. i. p. 11.

"Near the town of Youchokrak, we got into the midst of another of those grass fires I before mentioned. This spectacle was even more awful than the one I had formerly witnessed. There we viewed it at a distance; here we were in its very centre. The actual road was free from conflagration, having nothing for the burning element to feed on; but all around, the whole surface of the earth was covered with a moving mass of flame. The effect produced was an apparently interminable avenue, dividing a sea of fire. The height of the flame could not be more than two or three feet from the ground; and on either side of our path, the smoke was so light as to enable us to discern this tremendous scene stretching to a tremendous distance. Not a breath of wind disturbed the atmosphere: hence it eat its devastating way over the face of the country, with the steadiness and majesty of an advancing ocean. During the course of my journey afterwards, I observed many blackened tracts, from fifty to sixty wersts in length, which had been so marked by one of these calamitous ignitions." *Ibid.* p. 21.

In uncultivated countries it is a usual practice to set the woods on fire as the first step towards clearing the land. Perhaps the chaff and stubble, after harvest, were frequently used for this purpose. This custom is alluded to by HOMER, *Il.* xv. 605.

*Nor less he raged
Than Mars while fighting, or than flames that seize
Some forest on the mountain tops.*

COWPER.

No. 126. — xxiii. 12. *On the seventh day thou shalt rest; that thine ox and thine ass may rest.*] We should here observe the great clemency of God, who by this law requires

some goodness and mercy to be exercised even to brute animals, that he might remove men the farther from cruelty to each other. The slaughter of a ploughing ox was prohibited by a law common to the Phrygians, Cyprians, and Romans, as we find recorded by Varro, Pliny, and others. The Athenians made a decree that a mule worn out by labour and age, and which used to accompany other mules drawing burthens, should be fed at the public expence.

Ludit herboso pecus omne campo,
Cum tibi nonæ redeunt Decembres:
Festus in pratis vacat otioso,
Cum bove pagus.

HOR. l. iii. Od. xviii. *ad Faunum*, 9.

When the nones of December, sacred to you, return, all our flocks sport in the grassy fields; and the whole village, celebrating your festival, divert themselves in the meadows with the ox, who that day is allowed to rest. See also TIBULLUS, l. ii. El. i. 5. JUV. *Sat.* vi. 536. POPHAM on *Pentateuch*.

No. 127. — xxiii. 16. *The feast of in-gathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.*] The same custom prevailed among the Gentiles, who, at the end of the year, when they gathered in their fruits, offered solemn sacrifices, with thanks to God for his blessings. ARISTOTLE (*Ethic.* lib. viii.) says, that the ancient sacrifices and assemblies were after the gathering in of the fruits, being designed for an oblation of the first fruits unto God.

No. 128. — xxiii. 19. *Thou shall not seethe a kid in his mother's milk.*] CUDWORTH (*on the Lord's Supper*, p. 14.) gives a very curious relation of the superstition, on account of which, he conceives the seething of a kid in its dam's milk to have been prohibited. "It was a custom of the ancient heathens, when they had gathered in all their fruits to take a kid, and boil it in the dam's milk, and then, in a magical way, to go about and besprinkle with it all their trees, and fields, and gardens, and orchards, thinking by this means they should make them fructify, and bring forth fruit again more abundantly the following year. Wherefore God forbad his people, the Jews, at the

time of their in-gathering, to use any such superstitious or idolatrous rite."

No. 129. — xxiv. 11. *And upon the nobles of the children of Israel he laid not his hand.*] It is usually said that *God laid not his hand* in a way of terror, or anger, on these nobles on account of their intrusion: but in the *Monthly Magazine* for January, 1804, is the following description of the appearance at court of the Mogul's officers, who partake of his bounty or rewards: "Those officers of the districts, whose time has expired, or who have been recalled from similar stations, repair to the imperial presence, and receive the reward, good or evil, of their administration. When they are admitted into the presence, or retire from thence, if their rank and merit be eminent, they are called near to his majesty's person, and allowed the honor of placing their heads below his sacred foot. The emperor *lays his hand on the back of a person, on whom he means to bestow an extraordinary mark of favour.* Others from a distance receive tokens of kindness, by the motion of the imperial brow or eyes." Now, if the nobles of Israel were not admitted to the same nearness of approach to the Deity as Moses and Aaron, perhaps this phrase should be taken directly contrary to what it has been. *He laid not his hand* in a way of special favour, nevertheless they saw God, and did eat and drink in his presence. This sense of laying on the hand is supported by a passage in BELL'S *Travels to Persia*, p. 103. "The minister received the credentials, and laid them before the *shah*, who *touched them with his hand*, as a mark of respect. This part of the ceremony had been very difficult to adjust; for the ambassador insisted on delivering the letters into the *shah's* own hands. The Persian ministers, on the other hand, affirmed, that their king never received letters directly from the ambassadors of the greatest emperors on earth." *Theological Magazine*, vol. iv. p. 140.

This interpretation of the passage is confirmed by the following passages, which are taken from Captain TURNER'S *Account of the Embassy to Tibet*. We are told, in a letter from the minister of the late Teshoo Lama to Warren Hastings, that when the holy man was proceeding

towards the land of China, he laid his hand upon the crowd, which flocked to obtain the honor of an audience, conferring blessings upon their heads, and made them joyful, p. 455. In POORUNGHEER GOSEIN's *Narrative of the Journey of Teshoo Lama*, p. 464., it is said, "that the ceremony of introduction and mode of receiving the blessing of the Lama, at the time of being presented to him, may here be best remarked: when any of the princes or immediate relations of the emperor were presented, they were all received by the Lama, without moving from where he sat; but they were distinguished by his laying his bare hand upon their heads, whilst he repeated a short prayer or form of blessing. The nobility or men of the second rank, when introduced, went through the like ceremony, except that the Lama wrapt a piece of clean silk round his hand, and in that manner rested it on their heads, whilst he repeated the blessing: and for those of inferior note, a piece of consecrated wood of about half a yard long was substituted, and held by him in his hand, with the end of which he touched their heads, in like manner as he had done the others, with his hand."

"In our walk this morning, at Leghorn, I could not but take particular notice of a great number of horses, which were led about dressed with ribbons and other ornaments; upon my enquiring into the reason of this piece of pageantry, a French gentleman, who came with us from Cyprus, and now happened to be upon the parade, shook his head, and said he was ashamed to inform me, but the fact was, that the too credulous people, conformably to an annual custom, were leading those creatures to a certain church, in order to their being blessed, which was done by the prayers and laying on of hands of a priest, who, for his good offices, received a pecuniary satisfaction; and without this benediction, the owners never expect any good services from their cattle for the ensuing year." Ives's *Travels*, p. 401.

— βαρείας χεῖρας ἐποίσει.

Iliad, i. 89.

— βαρείας χεῖρας ἀφέξει.

Id. i. 97. et alibi.

Nec fulminantis magna manus Jovis.

HORAT. iii. *Od.* iii. 6.

— hos vultus meus
 Habebat Hector : talis incessu fuit,
 Habituque talis, sic tulit fortes manus.

SENEC. *Troad.* 464.

No. 130. — xxv. 10. *They shall make an ark.*] We meet with imitations of this divinely instituted emblem among several heathen nations, both in ancient and modern times. Thus TACITUS (*de Mor. German.* cap. 40.) informs us, that “the inhabitants of the north of Germany, our Saxon ancestors, in general, worshipped Herthum, that is, the mother-earth, and believed her to interpose in the affairs of men, and to visit nations; that to her, within a sacred grove, in a certain island of the ocean, a vehicle, covered with a vestment, was consecrated, and allowed to be touched by the priest alone, who perceived when the goddess entered into this her secret place, and with profound veneration attended her vehicle, which was drawn by cows. While the goddess was on her progress, days of rejoicing were kept in every place which she vouchsafed to visit. They engaged in no war, they meddled not with arms, they locked up their weapons: peace and quietness only were then known, these only relished, till the same priest reconducted the goddess, satiated with the conversation of mortals, to her temple.”

“Among the Mexicans, Vitziputzli, their supreme god, was represented in a human shape, sitting on a throne, supported by an azure globe, which they called heaven. Four poles or sticks came out from two sides of this globe, at the ends of which serpents’ heads were carved, the whole making a litter, which the priests carried on their shoulders whenever the idol was shewn in public.” PICART’S *Ceremonies*, vol. iii. p. 146.

In Lieutenant Cook’s *Voyage round the World*, published by Dr. Hawkesworth, vol. ii. p. 252., we find that the inhabitants of Huaheine, one of the islands lately discovered in the South Sea, had “a kind of chest or ark, the lid of which was nicely sewed on, and thatched very neatly, with palm-nut leaves. It was fixed upon two poles, and supported upon little arches of wood, very neatly carved: the use of the poles seemed to be to remove

it from place to place, in the manner of our sedan chair: in one end of it was a square hole, in the middle of which was a ring touching the sides, and leaving the angles open, so as to form a round hole within, a square one without. The first time Mr. *Banks* saw this coffer, the aperture at the end was stopped with a piece of cloth, which, lest he should give offence, he left untouched. Probably there was then something within; but now the cloth was taken away, and upon looking into it, it was found empty. The general resemblance between this repository and the ark of the Lord among the Jews is remarkable: but it is still more remarkable, that upon enquiring of the boy what it was called, he said, Ewharre no Eatau, the house of God: he could, however, give no account of its signification or use." PARKHURST'S *Heb. Lex.* p. 690. 4th edit.

When the King of Travancor makes a tour to inspect the state of his fortresses, eight Brahmins bear a square tabernacle suspended on a pole: it is covered with a piece of yellow cloth, because *yellow* is in as high esteem among the Indians as *red* formerly was among the Egyptians. BARTOLOMEO, *by Johnston*, p. 299.

[Many ancient nations had in their temple holy chests or arks. PLUTARCH, in his *Treatise on Isis and Osiris*, where he describes the ceremonies with which Osiris was worshipped, says, "On the nineteenth day of the month, the procession goes by night to the sea, the priests carrying a holy chest, in the inside of which there is a golden casket." And APULEIUS (*The Golden Ass*, b. ix. p. 312., in b. xi. p. 373. of the Parisian edition, 1612,) says, that in certain religious processions of the Egyptians a chest was borne by the priests, in which the most precious object of veneration was preserved. This was confirmed in a very striking manner in the sculptures of ancient Thebes, by the learned Frenchmen who accompanied Napoleon to Egypt. In the description of them given by HEEREN, after the splendid work on Egypt, by order of the French government (in his *Essay on the Policy, the Intercourse, and Trade of the principal Nations of the ancient World*,) is the following passage: "A new field is here opened to the biblical student, when he compares the religious representations of

ancient Thebes with the description which the Jews give of their holy things, the ark of the covenant, and the temple, and the sacred utensils. This is not the place to enter upon the comparison; but how many things which are there described do we here find represented. The ark of the covenant here carried in procession, the cherubim with their extended wings, the sacred candlesticks, the shew bread, and many other things in the offerings and sacrifices." PAUSANIAS relates, (b. vii. chap. 19.) that the Trojans had a sacred chest, in which the image of Bacchus, made by Vulcan, was contained. Among the Greeks and Romans also, chests with sacred things were carried in procession in the festivals of Bacchus. See THEOCRITUS, *Idyll.* 26. CATULL. *de nupt. Pelei.* The Etruscans had also a chest among their sacred utensils. CLEMENS of Alexandria, *Protreptic*, p. 12. Parisian edition, 1612; and EUSEBIUS, *Preparation* ii. chap. 3. All these chests had, as among the Israelites, the object of rendering the secrets preserved in them more venerable to the people. Hence, according to CLEMENS of Alexandria, (*loc. cit.*) they were called secret mystical chests, and it was pretended that the things contained in them were not to be named. ROSENMULLER.]

No. 131. — xxviii. 30. *The Urim and the Thummim.*] There was a remarkable imitation of this sacred ornament among the Egyptians; for we learn from DIODORUS (lib. i. p. 68. ed. Rhod.), and from ÆLIAN (*Var. Hist.* l. xiv. c. 34.), that "their chief priest, who was also their supreme judge in civil matters, wore about his neck, by a golden chain, an ornament of precious stones, called Truth, and that a cause was not opened till the supreme judge had put on this ornament." Of luminous precious stones associated with Deity, we find an instance in *Lucian de dea Syria*; he mentions as an extraordinary appendage to the statue of Juno, in the great temple of Hierapolis, a jewel in her head, which they called the lamp, from its lustre; by night it shone with such a splendor, as to light the whole temple, though, in the daytime it was less bright, and had the appearance of a pale fire. See also ASHE's *Travels in North America*, vol. ii. p. 202. ADAIR's *American Indians*, p. 86. 88. HARRIS's *Collection*, vol. i. p. 786.

No. 132. — xxviii. 33. *Bells.*] “The bell seems to have been a sacred utensil of very ancient use in Asia. Golden bells formed a part of the ornaments of the pontifical robe of the Jewish high priest, with which he invested himself upon those grand and peculiar festivals, when he entered into the sanctuary. That robe was very magnificent, it was ordained to be of sky-blue, and the border of it, at the bottom, was adorned with pomegranates and golden bells, intermixed equally, and at equal distances. The use and intent of these bells is evident from these words: *And it shall be upon Aaron to minister, and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not.* The sound of the numerous bells that covered the hem of his garment, gave notice to the assembled people that the most awful ceremony of their religion had commenced. When arrayed in this garb, he bore into the sanctuary the vessel of incense; it was the signal to prostrate themselves before the Deity, and to commence those fervent ejaculations which were to ascend with the column of that incense to the throne of heaven.” “One indispensable ceremony in the Indian Pooja is the ringing of a small bell by the officiating Brahmin. The women of the idol, or dancing girls of the pagoda, have little golden bells fastened to their feet, the soft harmonious tinkling of which vibrates in unison with the exquisite melody of their voices.” MAURICE’S *Indian Antiquities*, vol. v. p. 137. “The ancient kings of Persia, who, in fact, united in their own persons the regal and sacerdotal office, were accustomed to have the fringes of their robes adorned with pomegranates and golden bells. The Arabian courtesans, like the Indian women, have little golden bells fastened round their legs, neck, and elbows, to the sound of which they dance before the king. The Arabian princesses wear golden rings on their fingers, to which little bells are suspended, as well as in the flowing tresses of their hair, that their superior rank may be known, and they themselves, in passing, receive the homage due to their exalted station.” CALMET’S *Dictionary*, article *Bell*.

See also the account which *D’Arvieux* gives of the Arabs.

No. 133. — xxix. 20. *And sprinkle the blood upon the altar round about.*] “It is,” says Bp. PATRICK, “no improbable conjecture of *Fortunatus Scacchus*, that from hence the heathens learned their *Taurobolia*, and *Criobolia*, which in process of time they disguised with infernal rites and ceremonies. “The Taurobolium of the ancients was a ceremony in which the high priest of Cybele was consecrated, and might be called a baptism of blood, which they conceived imparted a spiritual new birth to the liberated spirit. In this dreadful and sanguinary ceremony, according to the poet *Prudentius*, cited at length by *Banier* on the ancient sacrifices, the high priest about to be inaugurated was introduced into a dark excavated apartment, adorned with a long silken robe, and a crown of gold: above this apartment was a floor perforated in a thousand places with holes like a sieve, through which the blood of a sacred bull, slaughtered for the purpose, descended in a copious torrent upon the inclosed priest, who received the purifying stream on every part of his dress, rejoicing to bathe with the bloody shower his hands, his cheeks, and even to bedew his lips and his tongue with it: when all the blood had run from the throat of the immolated bull, the carcass of the victim was removed, and the priest issued forth from the cavity, a spectacle ghastly and horrible, his head and vestments being covered with blood, and clotted drops of it adhering to his venerable beard. As soon as the pontifex appeared before the assembled multitude, the air was rent with congratulatory shouts; so pure and so sanctified however was he now esteemed, that they dared not approach his person, but beheld him at a distance with awe and veneration.” MAURICE’S *Ind. Ant.* vol. v. p. 196. Vid. DEYLINGI *Observationum Sacrarum, Pars Secunda*, p. 618. LOMEIERI *De Veterum Gentilium Lustrationibus*, cap. xxiii. p. 294. MONTFAUCON in *Antiq. Explicat.* t. ii. lib. iii. cap. 10.

No. 134. — xxix. 22. *The rump;*] Or the large tail of one species of the Eastern sheep. RUSSELL (*Hist. of Aleppo*, p. 51.) after observing that they are in that country much more numerous than those with smaller tails, adds, “This tail is very broad and large, terminating in a small

appendix that turns back upon it. It is of a substance between fat and marrow, and is not eaten separately, but mixed with the lean meat in many of their dishes, and also often used instead of butter. A common sheep of this sort, without the head, feet, skin, and entrails, weighs about twelve or fourteen Aleppo rotoloes, of which the tail is usually three rotoloes or upwards; but such as are of the largest breed, and have been fattened, will sometimes weigh above thirty rotoloes, and the tail of these ten. These very large sheep being about Aleppo kept up in yards, are in no danger of injuring their tails: but in some other places, where they feed in the fields, the shepherds are obliged to fix a piece of thin board to the under part of their tail, to prevent its being torn by bushes and thistles, as it is not covered underneath with thick wool like the upper part. Some have small wheels to facilitate the dragging of this board after them." See also TURNER'S *Tour in the Levant*, vol. iii. p. 450. JOHNSON'S *Journey from India to England*, p. 81. A rotoloe of Aleppo is five pounds. This contrivance is at least as old as HERODOTUS, who expressly mentions it, lib. iii. cap. 115.; where, speaking of the *Arabian* shepherds' management to prevent this kind of sheep from having their *tails* rubbed and ulcerated, he says, Ἀμαξίδας γὰρ ποιοῦντες, ὑποδεσσι αὐτὰς τῇσι ὄρεσι, ἑνὸς ἑκάστη κτηνὸς τὴν ὄρεν ἐπὶ ἀμαξίδα ἑκάστην καταδεύοντες. They make little *cars*, and fasten one of these under the *tail* of each sheep. With this agrees the account given by the Abbé MARITI, (*Travels through Cyprus*, vol. i. p. 36.) "The mutton is juicy and tender. The tails of some of the sheep, which are remarkably fine, weigh upwards of fifty pounds." This shews us the reason why, in the levi-tical sacrifices, the tail was always ordered to be consumed by fire. Vid. BOCHART, vol. ii. p. 494. SCHEUCHZER'S *Physica Sacra*, in loc. LUCAS, *Voyage au Levant*, tom. i. p. 192.

No. 135. — xxix. 24. *And thou shalt put all in the hands of Aaron, and in the hands of his sons, and shalt wave them for a wave-offering before the Lord.*] Waving the sacrifice before the Lord is a very ancient sacrificial rite. It was of two kinds: one was performed by waving it perpendicu-

larly, upward and downward: the other by waving it horizontally, towards the four cardinal points, to denote the consecration of what was thus waved to the Lord of the whole earth. JENNINGS'S *Jewish Ant.* vol. i. p. 291.

No. 136.—xxx. 19. *For Aaron and his sons shall wash their hands and their feet thereat.*] The care which was taken respecting ablutions in general, and with regard to sacrifices in particular, was not confined to the Jews; it is to be observed also amongst the Gentiles. There are numerous passages of HOMER which clearly evince this. Speaking of the great sacrifice that was preparing to be offered for appeasing Apollo, he says,

Χερνιψάντο δ' ἐπεῖτα, καὶ εὐχόμενοι ἀνελόντο. *Il.* i.

Upon which words *Eustathius* observes, it was the ancient custom, before they sacrificed, to wash their hands, for that none but those who were clean and pure might meddle with sacred things.

“The deevals or temples at Chandode daily undergo a variety of lustral ceremonies; not only do the priests and worshippers of the various deities in the Hindoo mythology perform these frequent ablutions, but the lingam, the images, and the altars, are washed and bathed with water, oil, and milk.” FORBES'S *Oriental Memoirs*, vol. iii. p. 6.

No. 137.—xxxii. 2. *From the ears of your wives, of your sons.*] Men wore these ornaments in the Eastern countries, as well as women; as we find in the story of the Ishmaelite and Midianite soldiers, *Judges*, viii. 24., and PLINY, *In oriente quidem et viris aurum eo loci*, &c. In the East, it is esteemed an ornament for men to wear gold in that place: speaking of their ears. See BOCHART, *Hieroz.* p.i. l. 1. c. 34.

No. 138.—xxxii. 6. *And they arose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play.*] It is highly probable that at this feast they sacrificed after the manner of the Egyptians. *Herodotus* gives an account of a solemn feast which the people of Egypt celebrated at Bubastis in honour of the goddess

Diana: to her, he says, they offer many sacrifices, and while the victim is burning, they dance and play a hundred tricks, and drink more wine than in the whole year besides; for they convene thither about seven hundred thousand men and women, besides children. Aaron's feast of the golden calf seems to have been in imitation of this.

There is a very remarkable passage in LUCIAN, *Περὶ Ορχησεως*, vol. i. p. 913., edit. *Bened.* where he says to his friend, "First of all you seem to me to be ignorant that this business of *dancing* is not novel, nor an affair of yesterday, which began in the days of our fathers or grandfathers; but they who have given the truest account of the origin of *dancing* will tell you, that it had its rise with the first beginning of all things, and was coeval with that ancient god, LOVE. Ἡ γὰρ χορεία τῶν ἀστέρων, καὶ ἡ πρὸς τῆς ἀπλανεῖς τῶν πλανητῶν συμπλοκή, καὶ εὐρυθμὸς αὐτῶν κοινωνία, καὶ εὐτακτὸς ἁρμονία τῆς πρωτογενεῖς ορχήσεως δειγμάτων ἐστὶ. *For the choral revolution of the stars, and the complicated motion of the planets among the fixed stars, and their regular communion with each other, and well-ordered harmony, are instances of the primæval dancing.*" Comp. MILTON's *Par. Lost*, book iii. l. 579. and v. l. 620, &c. Mons. VOLNEY thinks that the sacred *dance* of the *Mahometan Dervises* is intended to imitate *the motions of the stars*—"la danse des *Derviches*, dont les *tournoyements* ont pour objet d'imiter les *movements des Astres.*" *Voyage en Syrie*, tom. ii. p. 403. note. Vid. PICART's *Ceremonies and Religious Customs of all Nations*, vol. iii. p. 87. 120. 160. 177. 234., and *Observations on the Religion of the Turks*, p. 42. note, edit. 2.

No. 139. — xxxiii. 5. *Therefore now put off thine ornaments from thee.*] The Septuagint gives this as a translation of these words: *Now therefore put off your robes of glory, and your ornaments.* It was customary to put off their upper garments in times of deep mourning; and it is still practised in the East. "A few days after this we came to a place called Rabbock, about four days' sail on this side Mecca, where all the haggas, (pilgrims) excepting those of the female sex, enter into *hirrawem*, or *ihram*, *i. e.* they take off all their clothes, covering themselves with two *hirrawems*, or large white cotton wrappers; one they put about

their middle, which reaches down to their ancles; with the other they cover the upper part of the body, except the head; and they wear no other thing on their bodies but these wrappers, only a pair of gimgameea, or thin-soled shoes, like sandals, the over leather of which covers only the toes, their insteps being all naked. In this manner, like humble penitents, they go from Rabbock till they come to Mecca, to approach the temple; many times enduring the scorching heat of the sun, till the very skin is burnt off their backs and arms, and their heads swelled to a very great degree." PITTS's *Travels*, p. 115. HARMER, vol. iv. p. 402.

No. 140. — xxxiii. 6. *And the children of Israel stripped themselves of their ornaments by the mount Horeb.*] The denunciation of divine anger was the reason why the children of Israel stripped themselves of their ornaments. A similar indication of fear is observable in the general practice of the Romans. A day was fixed for the trial of the accused person. In the mean time he changed his dress; *laid aside every kind of ornament*; let his hair and beard grow; and in this mean garb went round and solicited the favour of the people. ADAM's *Roman Antiquities*, p. 87.

No. 141. — xxxiv. 15. *And thou eat of his sacrifice.*] To eat part of what was offered in sacrifice appears to have been a very ancient and general practice. JUVENAL particularly alludes to it in the following passage:

Moris erat quondam festis servare diebus,
Et natalitium cognatis ponere lardum,
Accedente novâ, si quam dabat hostia, carne. *Sat. xi. 83.*

*But heretofore 'twas thought a sumptuous treat,
On birth-days, festivals, or days of state,
A salt, dry flitch of bacon to prepare;
If they had fresh meat, 'twas delicious fare,
Which rarely happen'd: and 'twas highly priz'd,
If ought were left of what they sacrific'd.* DRYDEN,

No. 142. — xxxviii. 8. *Looking-glasses.*] A laver of brass was made of the mirrors of the women who thus assembled. Some have derived this from a custom of the Egyptian women, who used to go to the temple with a

looking-glass in one hand, and a timbrel in the other. Vid. CYRIL *de Adoratione in Spiritu et Virtute*, tom. i. l. 2. p. 64.

The Eastern mirrors were made of *polished* steel, and for the most part *convex*. So CALLIMACHUS *Hymn. in Lavacr. Pall.* l. 21. describes *Venus* as

—— διαυγεα χαλκον ελοισα,

—— taking the shining brass.

i. e. to adjust her hair. If they were thus made in the country of Elihu, the image made use of by him will appear very lively. *Hast thou with him spread out the sky, which is strong, and as a molten looking-glass?* Job, xxxvii. 18. SHAW informs us (*Travels*, p. 241.) that “in the Levant looking-glasses are a part of female dress. The Moorish women in Barbary are so fond of their ornaments, and particularly of their looking-glasses, which they hang upon their breasts, that they will not lay them aside, even when, after the drudgery of the day, they are obliged to go two or three miles with a pitcher or a goat’s skin, to fetch water.” The Israelitish women used to carry their mirrors with them, even to their most solemn place of worship. HARMER, vol. ii. p. 411. The word *mirror* should be used in the passages here referred to, rather than those which are inserted in the present translation of the Bible. To speak of looking-glasses made of *steel*, and *glasses molten*, is palpably absurd; whereas the term *mirror* obviates every difficulty, and expresses the true meaning of the original.

In some heathen temples these polished mirrors were of particular use. “In the centre of the temple is frequently placed a large mirror, made of cast metal well polished, which is intended to remind those who come to worship, that in like manner as their personal blemishes are faithfully portrayed in the mirror, so do the secret blemishes and evil qualities of their hearts lie open and exposed to the all-searching eyes of the immortal gods.” THUNBERG’S *Travels in Japan*, iv. 19. See also Sir JOHN CHARDIN’S *Travels*, vol. ii. p. 279. GOGUET’S *Origin of Laws, &c.*

vol. i. book vi. ch. ii. p. 353., edit. *Edinburgh*; and *Agreement of Customs between East Indians and Jews*, art. xv.

On the subject of mirrors in general, the reader may consult the following works: EBERHARTUS DE WEIHE *de Speculi Origine, usu et abusu*. SPANHEMII *Observationes in Callimachi Hymnum in Lavacrum Palladis*, p. 615. MEURSII *Exercitationes Critica*, ii. 2. 6. *Histoire de l'Académie des Inscriptions*, tom. xxiii. p. 140. *Recherches sur les Miroirs des Anciens*. Par MÊNARD. BECKMAN'S *History of Inventions*, vol. iii. p. 154. DODWELL'S *Tour through Greece*, vol. i. p. 433.

No. 143. — LEVITICUS, ii. 1.

When any will offer a meat-offering unto the Lord, his offering shall be of fine flour.

FLOUR of the finest sort formed a part of the sacrificial offerings, not only of the Jews, but of the Greeks likewise. Thus HOMER represents Eumæus as acting.

—————*Then on the board display'd
The ready meal before Ulysses laid,
With flour imbrown'd.*—————

This flour, says *Dacier*, was made of parched corn.

So also OVID, *Fast.* lib. ii. v. 515.

Non habuit tellus doctos antiqua colonos ;
Lassabant agiles aspera bella viros.
Plus erat in gladio quam curvo laudis aratro :
Neglectus domino pauca ferebat ager.
Farra tamen veteres jaciebant, farra metebant :
Primitias cereri farra resecta dabant.
Usibus admoniti flammis torrenda dedere :
Multaque peccato damna tulere suo.

PLINY observes, “Numa instituit deos fruge colere, et mola salsa supplicare atque (ut auctor est Hemina) fac torrere, quoniam tostum cibo salubrius esset.” *Hist. Nat.* lib. xviii. c. 2. Numa taught the Romans to offer fruits to the gods, and to make supplications before them, bringing salt cakes and parched corn; as grain in this state was deemed most wholesome. “Id uno modo consecutum, statuendo non esse purum ad rem divinam nisi tostum.” *Ibid.* The ancient Romans considered no grain as pure or proper for divine service that had not been previously parched.

When the ancients fed upon any thing that had not been offered in sacrifice, they sprinkled it with flour, which was used instead of the hallowed barley, with which they consecrated their victims. Since some honors were paid to the

gods in all their feasts, this sprinkling of the flour by Eumæus was a religious act. Flour was sometimes used by the Greeks as a substitute for animals in their hecatombs. They invented a method of imposing upon the gods by offering one animal only, and for the remainder substituting little images of paste.

No. 144. — ii. 1. *And he shall pour oil upon it.*] This was done to give the offering a grateful relish, according to *Maimonides*. The heathens used oil in their sacrifices, only not mixed with flour, but poured upon the flesh of the beast that was sacrificed, to make it burn the better upon the altars. So VIRGIL:

Pingué superque oleum fundens ardentibus extis. *Æn.* vi. 254.

Frankincense was also put thereon. This was to make a sweet odour in the court of the tabernacle, which otherwise would have been offensive by reason of the flesh which was daily burned there. This was common also in the sacrifices of the Gentiles, as appears by a passage in OVID:

Da mihi thura, puer, pingues facientia flammæ,
Quodque pio fustum stridat in igne merum.

L. v. de *Tristibus*, Eleg. v. 11.

Frankincense, of all perfumes, was the most esteemed by the ancients: it was used in divine worship, and subordinatedly appropriated almost entirely to princes and great men. Those employed in preparing it were nearly naked; they had only a girdle about their loins, which the master had the precaution to secure with his own seal. BELOE'S HERODOT. *Thalia*, cvii. note 125.

No. 145. — ii. 4. *Unleavened cakes of fine flour.*] D'ARVIEUX relates that the Arabs about Mount Carmel make a fire in a great stone pitcher, and when it is heated, mix meal and water, which they apply with the hollow of their hands to the outside of the pitcher, and this soft paste, spreading itself upon it, is baked in an instant, and the bread comes off as thin as our wafers. *Voy. dans la Pal.* p. 192. Stones or copper plates were also used for the purposes of baking. ПОКОКЕ, vol. ii. p. 96. Upon

these oven-pitchers probably the wafers here mentioned, were prepared. HARMER, vol. i. p. 235., and NIEBUHR's *Descript. de l'Arabie*, p. 46., and *Voyage*, tom. i. p. 188.

The bread used by Brahmins, in its simple state, is prepared from the flour of wheat, juarree, or bahjeree; besides which they are very fond of a thin cake, or wafer, called *popper*, made from the flour of oord, or mash, (*phaseolus max*.) highly seasoned with asafoetida; a salt called popper-khor; and a very hot massaula, composed of turmeric, black pepper, ginger, garlic, several kinds of warm seeds, and a quantity of the hottest Chili pepper. These ingredients are all kneaded with the oord flour and water into a tenacious paste, to form the popper, which is rolled into cakes not thicker than a wafer; these are first dried a little in the sun, and then baked by fire until crisp. FORBES's *Oriental Memoirs*, vol. ii. p. 50.

No. 146. — ii. 13. *With all thine offerings thou shalt offer salt.*] Salt amongst the ancients was the emblem of friendship and fidelity, and therefore was used in all their sacrifices and covenants. Bruce mentions a kind of salt so hard that it is used as money, and passes from hand to hand no more injured than a stone would be.

Describing the province of Kain-du, MARCO POLO, *Travels*, p. 420., says, "In this country there are salt springs, from which they manufacture salt, by boiling it in small pans: when the water has boiled for an hour, it becomes a kind of paste, which is formed into cakes, of the value of two-pence each. These, which are fiat on the lower, and convex on the upper side, are placed upon hot tiles, near a fire, in order to dry and harden. On this species of money the stamp of his majesty is impressed; and it cannot be prepared by any other than his own officers. Eighty of the cakes are made to pass for a *saggio* of gold." See also VIRGIL, *Eclog.* viii. v. 82. *Æn.* iv. v. 517. PLINY, *Nat. Hist.* b. xxxi.

A covenant of salt seems to refer to the making of an agreement, wherein salt was used as a token of confirmation. Baron DU TOTT, speaking of one who was desirous of his acquaintance, says, upon his departure, "he promised in a short time to return. I had already attended

him half way down the staircase, when stopping, and turning briskly to one of my domestics, *bring me directly*, said he, *some bread and salt*. What he requested was brought; when, taking a little salt between his fingers, and putting it with a mysterious air on a bit of bread, he eat it with a devout gravity, assuring me, that I might now rely on him."

Part i. p. 214. Among other exploits which are recorded of *Jacoub ben Laith*, he is said to have broken into a palace, and having collected a very large booty, which he was on the point of carrying away, he found his foot kicked something which made him stumble; putting it to his mouth, the better to distinguish it, his tongue soon informed him it was a lump of salt; upon this, according to the morality, or rather superstition, of the country, where the people considered salt as a symbol and pledge of hospitality, he was so touched that he left all his booty, retiring without taking away any thing with him. D'HERBELOT, *Bibl. Orient* p. 466. This use of salt is also evident from HOMER:

*Then near the altar of the darting king,
Dispos'd in rank, their hecatomb they bring;
With water purify their hands, and take
The sacred off'ring of the salted cake.* *Il. i. l. 584.*

And again:

*Above the coals the smoking fragments turns,
And sprinkles sacred salt from lifted urns.* *Il. ix. l. 281.*

We find similar rites among the Greek and Roman heathen: the *Ουλαι* or *Ουλοχυται*, that is, *corn mixed with salt*, seem to have constituted an usual part of the Grecian sacrifices; (see HOMER, *Il. i. lin. 449. 458. ii. lin. 410. 421. Odys. iii. lin. 441. 425. POTTER'S Antiq. book ii. ch. 4.;*) which might be one reason why HOMER (*Il. ix. lin. 214.*) calls salt *θειοιο*, *divine*; and why PLATO (cited in *Plutarch, Sympos. lib: vi. cap. 10.*) says, *Των ἄλων σωμα κατὰ νομον ἀνθρώπων θεοφιλεσάτων εἶναι*, "that according to human laws the substance of salt was most agreeable to the gods." And the Roman PLINY (*Nat. Hist. lib. xxx. cap. 41.*), *Maxima tamen in sacris intelligitur auctoritas [salis], quando nulla conficiuntur sine molâ salsâ*. But the influence of salt is thought to be greatest in sacrifices, since none are performed without the salted meal.

[The Bedouin Arabs still consider salt as the symbol and pledge of fidelity and of the inviolability of compacts. "They have great respect for bread and salt. When any body dines with them, and they wish to urge him to eat, they say, Do it for the sake of the bread and salt which is between us. They also are accustomed to affirm or deny any thing by salt." D'ARVIEUX's *Customs of the Bedouin Arabs*, p. 43. A remarkable instance of the respect of the Arabs for salt is related by S. SCHULTZ, in his *Travels through Europe, Asia, and Africa*. "The 13th of June (in the year 1754) the deacon, Joseph Diab, the writer of the customs, was at table: alluding to the salt which stood on the table, he observed, that the Arabs used it as a sign of friendship, and though they liked to eat it, they did not put it on their table. He said that he himself had once been with a caravan to Bab-el (Bagdad), when they came to a place where the Arabs have their camp. In the caravan was a rich merchant. As soon as he observed that one of the Arabs was coming to the caravan, he buried the money he had about him in the ground, and over it he made a large fire; upon which the others placed themselves round the fire to eat. When the Arabs arrived, they were amicably received, and invited to eat: they accepted the invitation, and sat down. But as soon as the chief observed the salt on the table, he said to the merchant, My loss is your gain; for as I have dined at a table on which there was salt, I cannot, nor dare not, do you any harm. The company in the caravan now broke up, and the Arabian chief would not only take nothing of what he might have had to demand, but even escorted them for nothing, with his men, as far as the Euphrates, and delivered them to the care of the Pacha of Bagdad, as friends of his prince Achsam. They were now in safety. It is not customary among the Arabs to place salt on a common table, but only when an Arabian prince enters into an alliance with a pacha, which is called Baret-milleh, or the salt alliance. This is done in the following manner. The Arabian prince, when he wishes to live under the jurisdiction of a pacha, sends his deputies to him, and enquires whether he may dwell in the country as an ally? If the pacha consents to

it, he sends his deputies to the prince, informing him that they will meet on such and such a day: when the appointed day arrives, the pacha rides to meet the Arabian prince in the field, which the latter has chosen for his dwelling-place, and conducts him to his residence; upon which the prince asks him how much he is to give him for dwelling in the field. The bargain is soon concluded, and is generally calculated according to the extent of the Arabian camp: as soon as it is terminated, an entertainment is prepared, and a salt-cellar, with some small pieces of bread, is carried round the apartment by the pacha's servants, on a flat dish. This dish is first presented to the pacha, who takes a piece of bread, dips it in the salt, and holding it between two fingers to the prince, calls out, *Salam!* that is, Peace! I am the friend of your friend, and the enemy of your enemy. The dish is now presented to the Arabian prince, who likewise takes a piece of bread, dips it in the salt, and calls to the pacha, Peace! I am the friend of your friend, and the enemy of your enemy! Upon this the dish, with the bread, is handed to the chieftains of the Arabian prince, and to the principal ministers of the pacha, who receive it in the same manner as their superior; but only saying, on receiving the bread, *Salam!* peace!"

It appears from the latest accounts of the Bedouin Arabs, that these customs prevail among them even to this day. DON RAPHEL observes, (*The Bedouins or Arabs of the Desert*, part ii. p. 59.) "Hostile as the Bedouins generally are towards strangers, yet there are conventions which, by taming their wildness, appear to inspire them with sentiments which are quite foreign to their character, and for some moments to make quite different men of them. One kind of these conventions is made by their putting some grains of salt with pieces of bread into each other's mouths, saying, 'By the right of bread and of salt,' or only, 'By this salt and bread, I will not betray thee.' No oath is added; for the more sacred an oath appears to be, the more easily does an Arab violate it. But a convention concluded in this manner derives its force merely from opinion, and this is indeed extraordinary. When they

have eaten bread and salt with any one, it would be a horrid crime not only to rob him, but even to touch the smallest part of his baggage, or of the goods which he takes with him through the desert. The smallest injury done to his person would be considered as an equal wickedness. An Arab who should be guilty of such a crime, would be looked upon as a wretch who might expect reproof and detestation from every body: he would appear despicable to himself, and never be able to wash away his shame. It is almost unheard of for an Arab to bring such disgrace upon himself. They never hesitate to conclude the alliance of bread and salt. If a stranger, who meets with them in the desert, or comes to a camp, or before he departs from a city, can oppose this alliance to their rapacity, his baggage and his life are more safe, even in the midst of the desert, than during the first days of his journey with the securities of twenty hostages. The Arab with whom he has eaten bread and salt, and all the Arabs of his tribe, consider him as their countryman and brother. There is no kind of respect, no proof of regard, which they do not show him." ROSENMÜLLER.]

No. 147. — vi. 13. *The fire shall ever be burning upon the altar; it shall never go out.*] A ceremony remarkably similar to this institution is mentioned by Sir W. JONES, in his discourse on the Persians. "The *Sagnicas*, when they enter on their sacerdotal office, kindle, with two pieces of the hard wood *semi*, a fire, which they keep lighted through their lives, for their nuptial ceremony, the performance of solemn sacrifices, the obsequies of departed ancestors, and their own funeral pile." *Asiatic Researches*, vol. ii. p. 60.

The circumstance of the perpetual fire was so famous, that it was imitated by the Gentiles, who thought it ominous to have their sacred fire go out; and therefore appointed persons to watch and keep it perpetually burning. The great business of the vestal virgins at Rome was to look after what was called the eternal fire; imagining that the extinction of it purported the destruction of the city. The Greeks also preserved an inextinguishable fire at Delphi; so did the Persians, and many other people. See

BOCHART, *Hieroz.* p. i. lib. ii. cap. 35. The Persians took great care to preserve a continual fire. Q. CURTIUS, giving an account of the march of Darius's army, says, "The fire which they called eternal was carried before them on silver altars; the Magi came after it, singing hymns, after the Persian manner; and three hundred and sixty-five youths clothed in scarlet followed, according to the number of the days in the year."

"The sacred flame in these repositories (tombs) was never allowed to go out, except, it is said, on the death of a king; and on that event, it would appear from *Diodorus Siculus*, the fire became extinguished. But he may mean that portion of it only which might be additionally brought forward on a monarch's accession, and on his death be permitted to expire with himself, to give a more awful solemnity to the event. *Strabo*, and other authors, positively imply that the great fountains of this holy element in the temples were never to be extinguished. Such was the care taken of its purity, and to preserve it from any blast of air, that it was fed with wood, stripped of its bark, and never blown with bellows; indeed, so far from being even breathed upon, the priests never drew near it without linen cloths over their mouths." Sir R. K. PORTER'S *Travels in Persia*, vol. i. p. 564. Vide also FORBES'S *Oriental Memoirs*, vol. i. p. 110.

NO. 148. — vii. 8. *The priest shall have to himself the skin of the burnt-offering which he hath offered.]* It is probable that Adam himself offered the first sacrifice, and had the skin given him by God, to make garments for himself and his wife. In conformity to this, the priests ever after had the skin of the whole burnt-offerings for their portion. This was a custom amongst the Gentiles, who gave the skins of their sacrifices to their priests; by whom they were employed to a superstitious use, by lying upon them in their temples, hoping to have future things revealed to them in their dreams. This *Dilherrus* hath observed from VIRGIL.

— Huc dona sacerdos

Quum tulit, et cæsarum ovium sub nocte silenti
Pellibus incubuit stratis, somnosque petivit;
Multa modis simulacra videt volitantia miris,
Et varias audit voces, fruiturque deorum
Colloquio. —

Æn. vii. l. 86.

“Hither, when the priest had brought offerings, and in the deep silence of night laid him down on the out-spread skins of the victims slain, and disposed himself to sleep, he sees many visionary forms fluttering about in wondrous ways, hears various sounds, and enjoys interviews with the gods.”

We find the priest of Hercules *pellibus in morem cincti* (VIRG. *Æn.* viii. 282.) clad in skins after their manner; and in LUCIAN (*De Dea Syr.* tom. ii. p. 913. edit. Bened.) we meet with a remarkable rite, of the offerer himself squatting on his knees upon the skin of the sacrificed sheep, and putting the head and feet of the victim upon his own head.

“Sometimes they are joined in their religious rites by a yogee, who lives under the tree,, on the skin of a tyger or leopard, which they are very fond of.” FORBES’S *Oriental Memoirs*, vol. iii. p. 14.

“The Highlanders of Scotland, like all rude people, had various superstitious modes of enquiring into futurity. One of the most noted was the togharm. A person was wrapped up in the skin of a newly slain bullock, and deposited between a waterfall, or at the bottom of a precipice, or in some other strange, wild, and unusual situation, where the scenery around him suggested nothing but objects of horror. In this situation, he revolved in his mind the question proposed; and whatever was impressed upon him by his exalted imagination, passed for the inspiration of the disembodied spirits who haunt these desolate recesses. One way of consulting this oracle, was by a party of men, who first retired to solitary places, remote from any house, and there they singled out one of their number, and wrapt him in a big cow’s hide, which they folded about him: his whole body was covered with it, except his head, and so left in this posture all night, until his invisible friends relieved him, by giving a proper answer to the question in hand; which he received, as he fancied, from several persons that he found about him all that time. His consorts returned to him at break of day, and then he communicated his news to them, which often proved fatal to those concerned in such unwarrantable enquiries. *Description of the Western Isles*, p. 110. PENNANT’S *Scottish*

Tour, vol. ii. p. 301., and Sir WALTER SCOTT's *Lady of the Lake*.

No. 149. — vii. 15, 16. *And the flesh of the sacrifice of his peace-offerings for thanksgiving shall be eaten the same day that it is offered — on the morrow also the remainder of it shall be eaten.*] The longest time allowed for eating the flesh of any of the Mosaic sacrifices was the day after that on which they were killed; the eating of it on the third day is declared to be an abomination. This precept may be thought to have been unnecessary in so warm a climate; but we are to remember that the drying of meat is often practised in those hot countries: that it is sometimes done with flesh killed on a religious account; and that this probably was the cause of the prohibition. The Mahometans, who go in pilgrimage to Mecca, are required to sacrifice sheep; part of which they eat; part they give to their friends, and part they dry for use at other times. HARMER, vol. iii. p. 157.

No. 150. — xi. 2. *These are the beasts which ye shall eat.*] The directions given by Moses in this chapter respecting clean and unclean beasts have a remarkable parallel in the laws of *Menu*. He forbids the Brahmins eating the milk of a camel, or any quadruped with the hoof not cloven. He orders to be shunned quadrupeds with uncloven hoofs; carnivorous birds, such as live in towns; birds that strike with their beaks; web-footed birds; those which wound with strong talons; those which dive to devour fish; all amphibious fish-eaters; also tame hogs, and fish of every sort. There are a variety of other circumstantial prohibitions, connected with those already cited, of a nature very similar to this specimen.

“A very ancient custom had divided animals into clean and unclean, *i. e.* those which were, and those which were not, to be used for food. We have already met with this difference in Noah's history (*Gen.* vii. 2. 8. viii. 20.) In Egypt, where there is so much wholesome food, it was less necessary to make laws on the subject; and yet we find that the Egyptians had many laws of this kind, and that among them, too, they were connected with religion. In travelling through the stony Arabia, there was a par-

ticular reason in addition. If they had used for food the best that nature afforded in the animal kingdom, without distinction, (and there might often be strong temptation to do so,) there would probably have been many things unwholesome or unclean, such as savage nations sometimes eat from necessity, or from not knowing how to prepare better food. In these laws respecting food, other things were likewise to be considered. Certain kinds of cattle may be so indispensable for agriculture, for carrying burdens, or for other labour, that for that reason they must not be employed as food, and are therefore declared unclean. Besides, certain prohibitions of food may have been designed, to accustom the Israelites to accommodate themselves more easily to the productions of Canaan, and to pay attention to the cultivation of them: lastly, and this is probably the chief point, regard was had to the situation in which the Israelites, contrasted with the idolaters, were placed with respect to their God Jehovah, as his peculiar people; and so far the laws respecting food were connected with the great bond of this religious state. If the Israelites were to remain a separate people, live together, and not have much intercourse with idolaters, either in or out of their country, to which not only the Mosaic laws, but also the earlier divine ordinances tended, nothing was better adapted to this object than if their customs with respect to food differed from those of other people; for this circumstance alone prevented them from intercourse and society with them at table. This was the more important, because, according to the notions of antiquity, community at meals, participation in sacrifices, and in the same divine worship or idolatry, were very intimately connected. He who does not consider these things in this their almost inevitable connection, with the eyes of antiquity, cannot see the importance of such isolating laws. We have found something similar in Egypt: the Egyptians were no less peculiar in their religion than in their customs respecting food, on account of the connection which those things had with each other. The Egyptians were forbidden to eat not only with the Hebrews, as herdsmen; but even, as *Herodotus* relates, with the Greeks and other nations. We

find likewise among them very precise rules respecting what was or what was not allowed to be eaten; exactly what we find in Moses. But this mode of thinking was not peculiar to the Egyptians; for the more a nation isolated itself from religious motives, the more peculiarity it had in its religion; the more likewise (this we find without exception), did it differ in its manners and customs, but especially in its food, from other nations, because eating and drinking were most intimately connected with the sacrifices; and these, with other parts of religion, not to speak of the friendships and alliances which among the ancients were, for the most part, concluded at entertainments, or confirmed by them." HESS's *History of Moses*, part i. p. 478. ROSENMÜLLER.

No. 151. — xi. 33. *And every earthen vessel whereinto any of them falleth, whatsoever is in it shall be unclean, and ye shall break it.*] The regard which the Jews pay to ceremonial purity is very great. The minutest attention is given by them to the vessels which are used in domestic economy, that they may avoid pollution. LEO of *Modena*, informs us, (p. 8.) that "the vessels wherewith they dress their meat and serve it must all be bought new. They presume that some forbidden meats may have been dressed or put into them, and the fume may have pierced into the very substance of the vessel. If it be of metal or stone, which cannot receive vapours, they make use of it, first putting it into the fire, or seething it in water. This they do from the prohibition of eating divers kinds of meats."

No. 152. — xi. 35. *Ranges for pots.*] The scarcity of fuel in the East induces the people to be very frugal in using it. RAUWOLF (p. 192.) gives the following account of their management: "They make in their tents or houses an hole about a foot and an half deep, wherein they put their earthen pipkins or pots, with the meat in them, closed up, so that they are in the half above the middle. Three-fourth parts thereof they lay about with stones, and the fourth part is left open, through which they fling in their dried dung, which burns immediately, and gives so great an heat that the pot groweth so hot as if it had stood in the middle of a lighted coal heap, so that they boil their meat with a little fire, quicker than we do ours with a

great one on our hearths." As the Israelites must have had as much occasion to be sparing of their fuel as any people, and especially when journeying in the wilderness, Mr. HARMER (vol. i. p. 268.) considers this quotation as a more satisfactory commentary on this passage, than any which has been given. See also MACMICHEL's *Journey to Constantinople*, p. 211.

No. 153. — xv. 13. *And bathe his flesh in running water.*] The difference between bathing in ordinary and running water is here strongly marked, by a positive command in favour of the latter. This circumstance was not peculiar to the Jewish ritual, but is to be met with in the Mahometan law, and in the Indian religion. In the Indies it is a most meritorious act to pray to God in the running stream. BERNIER's *Travels*, vol. ii.

No. 154. — xv. 17. *Every skin.*] The same caution that has engaged the Eastern people that tend cattle not to sleep in the open air, but to make use of tents, induces them not to sit or lie in their tents on the moist ground, but to make use of some kind of carpeting. The poorer sort of Arabs make use of mats, but others of goat-skins for this purpose. Dr. CHANDLER says (*Trav. in Greece*, p. 103.) that he saw some dervishes at Athens sitting on goat-skins; and that he was afterwards conducted into a room, furnished in like manner with the same kind of carpeting, where he was treated with a pipe and coffee by the chief dervish. Skins of goats, as well as sheep and bullocks, must have been among them very valuable things, and as such the priest that offered any burnt-offering was to have its skin. HARMER, vol. iii. p. 68.

No. 155. — xvi. 8. *And Aaron shall cast lots upon the two goats, one lot for the Lord, and the other lot for the scape-goat.*] The manner in which these lots were cast does not appear in Scripture; but if we may credit the rabbies, there was an urn brought to the high priest, into which he threw two wooden lots, on one of which was written, for the Lord; on the other azazel, the word which we render the scape-goat. After he had shaken them, he put both his hands into the urn, and brought up the lots, one in each hand; and as the goats stood, one on each

side of him, their fate was determined by the lot that came up in the hand next to them. If the right hand brought up the lot for the Lord, they regarded it as a good omen. If the left hand brought up that lot, they accounted it as a bad omen, and an indication that God was not pacified. JENNINGS'S *Jewish Ant.* vol. ii. p. 267.

See OUTRAM *de Sacrificiis*, lib. i. cap. 22. HERODOTUS, *Euterpe*. DIODORUS SICULUS, b. ii. c. 4.

“ Chanacya, a wicked and revengeful priest, that he might establish the base-born Chandra-gupla on the imperial throne, caused his eight royal brothers, the legitimate sons of his father, to be put to death. After this paroxysm of revengeful rage was over, Chanacya was exceedingly troubled in his mind, and so much stung with remorse for his crime, and the effusion of human blood which took place in consequence of it, that he withdrew to Suda-Tertha, a famous place of worship on the banks of the sacred river of Nerbudda, in Guzerat, to get himself purified. There, having gone through a severe course of religious austerities, and expiatory sacrifices, he was directed to sail upon the river in a boat with white sails; which, if they turned black, would be to him a sure sign of the remission of his sins, the blackness of which would attach itself to the sails. Thus it happened, and he joyfully sent the boat adrift with his sins into the sea. This ceremony, or another very similar to it, (for the expence of a boat would be too great,) is performed to this day at Suda-Tertha; but instead of a boat, they use a common earthen pot, in which they light a lamp, and send it adrift with the accumulated load of their sins.” FORBES'S *Oriental Memoirs*, vol. ii. p. 234.

“ We had not travelled more than a mile upon the wilderness that separates the kingdoms of Woolli and Bondon, before my attendants insisted on stopping, that they might prepare a sapphie, or charm, to ensure us a safe journey. This was done by muttering a few sentences, and spitting upon a stone, which was thrown before us on the road. The same ceremony was repeated three times, after which the negroes proceeded with the greatest confidence: every one being firmly persuaded that the stone (like the scape-

goat) had carried with it every thing that could induce superior powers to visit us with misfortune." PARK'S *Travels in Africa*, p. 43.

No. 156. — xvi. 14. *Seven.*] The number seven was highly regarded, and thought of great efficacy in religious actions, not only by the Jews, but by the heathens. APULIUS says, "Desirous of purifying myself, I wash in the sea, and dip my head seven times in the waves, the divine Pythagoras having taught, that this number is above all others most proper in the concerns of religion." *De Asino aureo*, lib. xi. Very frequent instances of the recurrence of this number are to be found in the Scriptures.

"We find, from time immemorial, the use of this period among all nations without any variation in the form of it. The Israelites, Assyrians, Egyptians, Indians, Arabians, and, in a word, all the nations of the East, have in all ages made use of a week consisting of *seven* days. (See SCALIGER *De Emendat. Temporum*; SELDEN *De Jure Nat. & Gent.* lib. iii. cap. 17. *Mémoires de l'Académie des Inscriptions*. tom. iv. p. 65.) We find the same custom among the ancient Romans, Gauls, Britons, Germans, the nations of the North, and of America. (See *Le Spectacle de la Nature*, tom. viii. p. 53.) Many vain conjectures have been formed, concerning the reasons and motives which determined all mankind to agree in this primitive division of their time. Nothing but tradition concerning the space of time employed in the creation of the world, could give rise to this universal immemorial practice." GOGUET'S *Origin of Laws*, &c. vol. i. book iii. ch. ii. art. ii. p. 230. edit. *Edinburgh*. "The months (of the ancient Scandinavians) were divided into *weeks of seven days*; a division which hath prevailed among almost all the nations we have any knowledge of, from the extremity of Asia to that of Europe." MALLET'S *Northern Antiquities*, vol. i. p. 357.

Also see GROTIUS, *De Verit. Relig. Christ.* lib. i. cap. 16. note 23. and following; and Mr. COOK'S *Enquiry into the Patriarchal and Druidical Religion*, p. 4, 5. 2d edit. and the authors there quoted. BOYSE'S *Pantheon*, p. 168. 2d edit. LELAND'S *Advantage and Necessity of Christian*

Revelation, part i. ch. ii. p. 74. 8vo. edit.; and Dr. WATERLAND'S *Charge*, &c. May 19. 1731, p. 41. 58.

No. 157. — xvi. 22. *And the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat in the wilderness.*] The ASWAMEDHA JUG is an ancient Indian custom, in which a horse was brought and sacrificed, with some rites similar to those prescribed in the Mosaic law. “The horse so sacrificed is in place of the sacrificer, bears his sins with him into the wilderness, into which he is turned adrift, (for, from this particular instance, it seems that the sacrificing knife was not always employed,) and becomes the expiatory victim of those sins.” Mr. HALHED observes, (*Preface to the Code of Gentoo Laws*, p. 9.) that this ceremony reminds us of the *scape-goat* of the Israelites; and indeed it is not the only one in which a particular coincidence between the Hindoo and Mosaic systems of theology may be traced. To this account may be subjoined a narrative in some measure similar from Mr. BRUCE: “We found, that upon some dissension, the garrison and townsmen had been fighting for several days, in which disorders the greatest part of the ammunition in the town had been expended; but it had since been agreed on by the old men of both parties, that nobody had been to blame on either side, but the whole wrong was the work of *a camel*. *A camel*, therefore, was seized, and brought *without the town*, and there a number on both sides having met, they upbraided the *camel* with every thing that had been either said or done. The *camel* had killed men; *he* had threatened to set the town on fire; the *camel* had threatened to burn the aga's house and the castle; *he* had cursed the grand signior and the sheriffe of Mecca, the sovereigns of the two parties; and, the only thing the poor animal was interested in, he had threatened to destroy the wheat that was going to Mecca. After having spent great part of the afternoon in upbraiding the *camel*, whose measure of iniquity it seems was near full, each man thrust him through with a lance, devoting him, *diis manibus et diris*, by a kind of prayer, and with a thousand curses upon his head, after which every man retired, fully satisfied as to the wrongs he had received from the *camel*!”

No. 158. — xviii. 21. *Thou shalt not let any of thy seed pass through the fire to Moloch.*] We have a particular description of this idol in the commentary of RABBI SIMEON upon *Jer.* vii. he says, “all the houses of idols were in the city of Jerusalem, except that of Moloch, which was out of the city in a separate place. It was a statue with the head of an ox, and the hands stretched out as a man’s, who opens his hand to receive something from another. It was hollow within, and there were seven chapels raised, before which the idol was erected. He that offered a fowl or a young pigeon went into the first chapel; if he offered a sheep or a lamb, he went into the second; if a ram, into the third; if a calf, into the fourth; if a bullock, into the fifth; if an ox, into the sixth; but he only who offered his own son, went into the seventh chapel; and kissed the idol Moloch, as it is written, *Hos.* xiii. 2. *Let the men that sacrifice kiss the calves.* The child was placed before the idol, and a fire made under it till it became red-hot. Then the priest took the child, and put him into the glowing hands of Moloch; and, lest the parents should hear his cries, they beat drums to drown the noise. Therefore the place was called Tophet, from Thoph, Thuppm, that signifies drums. It was also called Hinnom, because of the children’s roaring, from the Hebrew word naham, to roar, or because the priests said to the parents, Jehene-lah, It will be of advantage to you.”

Horrid as is the practice prohibited in these words, we have irresistible evidence of its prevalence. The manner in which it was performed has been variously described, especially by the rabbins. SONNERAT (*Trav.* vol. i. p. 154.) gives the following account of this custom. “A still more astonishing instance of the superstition of the ancient Indians, in respect to this venerated fire, remains at this day, in the grand annual festival holden in honour of Darma Rajah, and called the FEAST OF FIRE, in which, as in the ancient rights of Moloch, the devotees walk *barefoot over a glowing fire, extending forty feet.* It is called the feast of fire, because they then walk on that element. It lasts eighteen days, during which time, those who make a vow to keep it, must fast, abstain from women, lie on the bare ground, and walk on a brisk fire. The eighteenth

day they assembled, *on the sound of instruments, their heads crowned with flowers, the body bedaubed with saffron, and follow in cadence the figures of Darma Rajah, and of Drobede, his wife, who are carried there in procession.* When they come to the fire, they stir it, to animate its activity, and take a little of the ashes, with which they rub their foreheads, and when the gods have been *three times round it*, they walk either fast or slow, according to their zeal, over a very hot fire, extending to about forty feet in length. *Some carry their children in their arms; and others lances, sabres, and standards.* The most fervent devotees walk several times over the fire. After the ceremony, the people press to collect some of the ashes to rub their foreheads with, and obtain from the devotees some of the flowers with which they were adorned, and which they carefully preserve."

"In some ancient Mexican hieroglyphical paintings, we trace the ceremonies practised on the birth of a child: the midwife invoking the gods who reside in the abodes of the blest, sprinkled water on the forehead, and the breast of the new-born infant, and after pronouncing different prayers, in which water was considered as the symbol of the purification of the soul, the midwife bade the children draw near who had been invited to give the child a name. In some provinces a fire was lighted at the same time, and the infant was seemingly made to pass through the flame, and undergo the double purification of fire and water. This ceremony reminds us of usages, the origin of which in Asia appears to be lost in the darkness of the remotest ages." HUMBOLDT'S *Researches*, vol. i. p. 183.

Parents themselves offered their children at this bloody shrine, and used to soothe their infants by blandishments and kisses to prevent their crying, that the victim might not be offered weeping. See MINUCIUS FELIX, p. 311. *Lug. Bat.* 1709. TERTULLIAN, cap. 9. p. 10. This cruel custom continued till the proconsulship of Tiberius. See *Deut.* xviii. 10. *Jer.* vii. 31.

[Moloch or Molech, that is, king, is called in 1 *Kings*, xi. 7. an abomination or idol of the Ammonites, a people that lived on the east side of the Red Sea and of the Jor-

dan. DIODORUS SICULUS describes the shape of the Punic or Carthaginian Saturn, and the sacrifices made to him almost in the same manner as in the above-mentioned Jewish tradition of Moloch (b. xx. c. 14.) The statue of Chronos, which was venerated among them, was of brass, and had outstretched arms, inclined to the earth, so that the child that was laid on them, rolled down and fell into a pit filled with fire. DIODORUS relates in this place, that for a time the Carthaginians only sacrificed children of the lower class; but that having suffered a great defeat from Agathocles, about 308 years before the Christian era, they considered the anger of Chronos as the cause; and in order to make atonement, they sacrificed at once two hundred children of the principal families. PORPHYRY, in *Eusebius*, (*Evangelical Preparation*, b. iv. chap. 16), informs us, that the history of the Phoenicians is full of such sacrifices, which they had made to Chronos, generally of their dearest children, on occasion of defeats, famine, or other public calamities. ROSENMÜLLER.]

No. 159. — xix. 27. *Ye shall not round the corners of your head.*] The Hebrew word translated *corners* signifies also the *extremities* of any thing; and the meaning is, they were not to cut their hair equal behind and before; as the worshippers of the stars and the planets did.

HERODOTUS (lib. iii. cap. 8.) observes, “that the Arabs shave, or cut their hair round, in honour of Bacchus, who, they say, cut his hair in this way.” He says also, “that the Macians, a people of Lybia, cut their hair round, so as to leave a tuft on the top of the head.” Lib. iv. cap. 175. In this manner the Chinese cut their hair to the present day.

The hair was much used in divination among the ancients: and for purposes of religious superstition among the Greeks. We learn from *Homer*, that it was customary for parents to dedicate the hair of their children to some god, which, when they came to manhood, they cut off and consecrated to the deity. Achilles, at the funeral of Patroclus, cut off his golden locks, which his father had dedicated to the river god Sperchius, and threw them into the flood.

Στας απαν ευθε πυρης ξανθην απεχειρατο χαιτην,
 Την ρα Σπερχειω ποταμω τρεφε τηλεθωσαν·
 Οχθησας δ'αρα ειπεν ιδων επι οινοπα ποντον,
 Σπερχει, αλλως σοι γε πατηρ ηρησατο Πηλευς.

Il. 23. v. 142.

But great Achilles stands apart in prayer,
 And from his head divides the yellow hair;
 Those curling locks which from his youth he vowed,
 And sacred grew to Sperchius honour'd flood.
 Then sighing, to the deep his locks he cast,
 And roll'd his eyes around the wat'ry waste. POPE.

From VIRGIL we learn, that the topmost lock of hair
 was dedicated to the infernal gods.

Nondum illi flavum Proserpina vertice crinem
 Abstulerat, stygioque caput damnaverat orco —
 ————— hunc ego Diti
 Sacrum jussa fero; teque isto corpore solvo.
 Sic ait, et dextra crinem secat. *Æneid.* 4. v. 698.

The sisters had not cut the topmost hair,
 Which Proserpine and they can only know,
 Nor made her sacred to the shades below —
 This off'ring to the infernal gods I bear :
 Thus while she spoke, she cut the fatal hair. DRYDEN.

There are those, however, who think it refers to a superstitious custom amongst the Gentiles, in their mourning for the dead. They cut off their hair, and that round about; and threw it into the sepulchre with the bodies of their relations and friends; and sometimes laid it upon the face or the breast of the dead, as an offering to the infernal gods, whereby they thought to appease them, and make them kind to the deceased. See MAIMONIDES *de Idol.* c. xii. 1. 2. 5.

No. 160. — xix. 28. *Nor print any marks upon you.*] The painting of the bodies of eminent personages, or of others upon remarkable occasions, is known to have obtained in countries very remote from each other. Our British ancestors were painted, and *Dampier*, the celebrated voyager, brought over an East Indian prince, whose skin was very curiously stained with various figures. The wild Arabs adorn themselves in this manner, according to

D'ARVIEUX, who tells us, among other things, in his description of the preparatives for an Arab wedding, that the women draw, with a certain kind of ink, the figures of flowers, fountains, houses, cypress-trees, antelopes, and other animals, upon all the parts of the bride's body. *Voy. dans la Pal.* p. 223. This the Israelites were forbidden to do.

No. 161. — xix. 32. *Thou shalt rise up before the hoary head, and honour the face of the old man.*] The Jewish writers say that the rule was, to rise up to them when they were at the distance of four cubits; and as soon as they were gone by, to sit down again, that it might appear they rose up purely out of respect to them. Most civilized people have adopted the practice. JUVENAL says,

Credebant hoc grande nefas et morte piandum,
Si juvenis vetulo non assurrexerat ——— *Sat.* xiii. v. 54.

The Lacedæmonians had a law, that aged persons should be revered like fathers. See also HOMER, *Il.* xv. 204. et xxiii. 788. *Odys.* xiii. 141.

[DU HALDE, in the *Second Part of the Description of the Chinese Empire*, (p. 91.) relates the following instance of the respect of the Chinese for age: “ In particular we find that they pay great respect and reverence to old men. The emperor himself sets a good example, in this respect, to his subjects. A mandarin of low rank, of the mathematical tribunal, who was an hundred years old, repaired on new year's day to the palace of the emperor, Kang-hi, to pay his respects. The emperor, who did not admit any person on that day, expressly ordered, that this old man should be introduced into his chamber. As he was shabbily dressed, every one was eager to throw a better garment upon him. He was conducted into the emperor's audience chamber. The emperor, who was sitting, after the Tartar fashion, on a raised couch, immediately rose, went to meet him, and received him with particular favour. The old mandarin was going to fall at the feet of the emperor, but the latter seized his hand, and exclaimed, with much kindness, “ Venerable old man, thou shalt, in future, have admittance to me at all times, as often as thou shalt

appear to pay thy respects to me. But I tell thee once for all, that thou shalt be exempt from all ceremonies; but I will always rise, and proceed to meet thee. I do not shew this respect to thy person, but to thy age; and, that thou mayst have a distinguished proof of my regard, I herewith appoint thee first President of the Mathematical Tribunal. ROSENMÜLLER.]

No. 162. — xix. 36. *Just balances, just weights, a just ephah, and a just hin shall ye have.*] Fraudulent practices were severely punished among the Egyptians, whether they were of a public or private wrong. *Diodorus Siculus* tells us, the law commands that both the hands should be cut off of those that adulterated money, or substituted new weights.

Jupiter ipse duas æquato examine lances
Sustinet.

VIRG. *Æn.* xii. 725.

Jove sets the beam, in either scale he lays

The champion's fate, and each exactly weighs.

DRYDEN.

In Persia, clippers or defacers of the national coin are punished by mutilation. Sir R. K. PORTER's *Travels in Persia*, vol. i. p. 251.

No. 163. — xxiii. 24. *A memorial of blowing of trumpets.*] Some commentators have conjectured, that this feast of trumpets was designed to preserve the memory of Isaac's deliverance by the substitution of a ram to be sacrificed in his stead: it has sometimes been called by the Jews, the binding of Isaac. But it is more probable that it derived its name from the kind of trumpets (rams' horns), then used, and that it was intended to solemnize the beginning of the new year, to remind them of the beginning of the world, and to excite their thankfulness for the fruits, benefits, and blessings of the preceding year. The extraordinary blowing of the trumpets by the priests at that time in all their cities, as well as at Jerusalem, where two silver trumpets were also used at the temple, as well as those of horn, when the Levites sung Psalm lxxxi., was well adapted to promote those important objects.

No. 164. — xxiv. 11. *And the Israelitish woman's son blasphemed the name, and cursed.*] The words, *of the Lord*, which immediately follow, *blasphemed the name*, being put in italics in our translation, shew that they form no part of

the original text. Among the Palmyrenians it is a custom to inscribe on their marbles, "To the blessed name be fear for ever." "To the blessed name for ever good and merciful, be fear." This is exactly similar to the above cited passage, respecting the blasphemy of the Israelitish woman's son. FRAGMENTS, No. 490.

No. 165. — xxvi. 26. *Ten women shall bake your bread in one oven.*] An oven was designed only to serve a single family, and to bake for them no more than the bread of one day. This usage still continues in some places, and gives peculiar force to these words. There were anciently, as there are now, some public bake-houses. Hence we read of the *bakers' street*. Jer. xxxvii. 21. See SHAW'S *Travels*, p. 252. HARMER, vol. i. p. 269.

No. 166. — xxvii. 32. *Whatsoever passeth under the rod.*] This expresses the manner of the tithing, which, according to the Jews, was thus performed: the cattle were all brought into a sheep-cote, in which there was but one gate, and that so narrow, as to suffer only one to come out at a time. The dams being placed without, and the gate opened, the young ones were invited by their bleating to press out to them. As they passed by, one by one, a man, who stood at the gate, with a rod coloured with ochre, told them in order; and when the tenth came out, whether it were male or female, sound or not, he marked it with his rod, and said, Let this be holy in the name of the tenth. *Bochart* thinks that Moses does not here speak of the rod of the tithes, but of the shepherd's crook; for the flock passed under his rod as often as he numbered them, which was particularly done every evening. PATRICK *in loc.*

No. 167.— NUMBERS, i. 49.

Thou shalt not number the tribe of Levi.

FROM this example, the heathen learned to exempt all those who ministered to their gods from all other services, especially from war. STRABO notes (*Geograph.* lib. ix.) this custom to have been as old as Homer's time; for in all his catalogue there is no mention of any ship that went against Troy from Alalcomenon, because that city was sacred to Minerva. CÆSAR (lib. vi.) also observes, that the ancient Druids were exempt from war and from tribute.

No. 168. — v. 17. *The priest shall take holy water in an earthen vessel.*] In the *Asiatic Researches* (vol. i. p. 389.) is a curious account of the trials by ordeal practised amongst the Hindoos. They have no less than nine different methods of conducting this test, one of which is strikingly conformable to the trial by the water of jealousy. “Trial by the *cosha* is as follows: the accused is made to drink three draughts of the water in which the images of the Sun, of Devi, and other deities, have been washed for that purpose; and if, within fourteen days, he has any sickness or indisposition his crime is considered as proved.”

Similar to this ordeal by the water of jealousy, is the practice of some of the Africans, among whom Mr. PARK travelled. He says, that “at Baniferile, one of our slatees (slave merchants) returning to his native town, as soon as he had seated himself on a mat by the threshold of his door, a young woman, his intended bride, brought a little water in a calabash, and kneeling down before him, desired him to wash his hands; when he had done this, the girl, with a tear of joy sparkling in her eyes, drank the water:

this being considered as the greatest proof she could give him of her fidelity and attachment." *Travels*, p. 347.

"At Koolkorro my landlord brought out his writing board, or *walha*, that I might write him a sapphie, to protect him from wicked men. I wrote the board full from top to bottom, on both sides; and my landlord, to be certain of having the whole force of the charm, washed the writing from the board into a calabash with a little water; and having said a few prayers over it, drank this powerful draught; after which, lest a single word should escape, he licked the board until it was quite dry." *Travels*, p. 236.

"This day the following trial by ordeal took place, to ascertain the truth of an accusation of adultery against a native. The defendant denying the charge, the principals, witnesses, and court, adjourned to a small pagoda without the walls of the town. When all the parties were solemnly sworn according to the rites of the Burman faith, the depositions of the witnesses taken down, and the deity invoked by the priest, to judge between the parties, a certain quantity of wax was weighed in two equal portions, and formed into two candles, which were lighted at the same instant: one was held by the plaintiff, the other by the defendant; and the holder of the candle which first burnt out, was adjudged to have sworn falsely, and, of course, lost the cause, and would be sentenced to pay the costs of the suit, amounting to four hundred ticals, and damages three hundred ticals. In this case the defendant's candle burnt out first, when the people gave a shout; and the plaintiff's friends having previously prepared a band of music and dancers, they exhibited before the people." Cox's *Journal of a Residence in the Burman Empire*, p. 14. See also FORBES'S *Oriental Memoirs*, vol. i. p. 319.

In CORRY'S *Africa*, (p. 70.) an account is given of a custom practised by the Timmanees, much resembling this. They have an inquisition called bunda, to which women only are subjected: the general result is a discovery of fact and falsehood. If the superintendant is satisfied with the culprit's confession, the individual is dismissed from the bunda, and an act of oblivion is passed relative to her former conduct; but when the crime of witchcraft is included,

slavery is uniformly the consequence. Those accused as partners in her guilt, are obliged to undergo the ordeal of red water, redeem themselves by slaves, or go into slavery themselves. Trial by red water consists in making the accused drink a quantity of water, into which is infused the poisonous juice of the medley or gris-tree; it naturally occasions pain in the bowels, which is considered as an infallible evidence of guilt. Contumacy, or refusal to confess, is invariably followed by death. See also HALHED'S *Code of Gentoo Laws. Preliminary Discourse*, p. 58. and chap. v. sect. 3. p. 117. *Asiatic Researches*, vol. i. p. 389. VIRGIL *Æn.* ii. v. 787. WILKIN'S *Leges Anglo-Saxonicae*, p. 27. WARD'S *View of the Hindoos*, vol. iii. p. 54.

[The following custom, which, according to DAMPIER, (*Voyage Round the World*, Part 3. p. 91, 92.) prevails on the Gold Coast of Guinea, has a greater resemblance with the Hebrew trial of innocence by the water of jealousy. When a man or a woman is suspected of a transgression, especially of adultery, but cannot be formally convicted of it, the priest employs a particular method to bring the truth to light: he takes a bitter water prepared by him, and offers it to the accused to drink. If he hesitate to drink it, he is immediately declared guilty. But if he drinks it and is guilty, the body swells till he bursts; but if he is innocent, he does not feel any bad consequence from drinking it. DAMPIER adds, that those who were sentenced to undergo this ordeal, had such a dread of it, that they preferred suffering the usual punishment, and sold themselves as slaves to the Europeans. He adds, indeed, that he never saw such a trial himself, but that he received the information from many credible persons resident in Guinea, some of whom he names. ROSENMÜLLER.]

No. 169. — vi. 5. *And shall let the locks of the hair of his head grow.*] The Egyptians used to let their hair grow in honor of their gods, particularly of Apollo, Bacchus, and Minerva. This superstitious practice indeed grew to such a height, that they consecrated it to rivers, in which they thought there was some divinity. In other instances they cut it off, and hung it upon trees, or laid it up in their temples, there to be preserved. At Athens

there was a certain day appointed in one of their feasts, in which the hair of their children was cut off, and sacrificed to Diana; and, according to *Hesychius*, before they performed this act, they brought a measure of wine, which they offered to Hercules, and then all who were present drank of it. This circumstance, if not an imitation, is a remarkable coincidence with the drink-offering mentioned ver. 17. Some writers have asserted, that the laws of the Hebrew Nazarites were given to prevent an idolatrous adoption of Egyptian customs: but it seems much more probable, that these usages are posterior to the time of Moses, and that they are borrowed from his institutions. PATRICK *in loc.*

No. 170. — vi. 18. *And the Nazarite shall shave the head of his separation at the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put it in the fire which is under the sacrifice of the peace-offerings.]* It was probably from this custom of the Jewish Nazarites, that the Gentiles learned the practice of consecrating their hair to their gods. *Lucian* represents this as a very common custom, and that he had himself complied with it. *Suetonius* relates an instance of it in his life of Nero, informing us, that he cut off his first beard, put it into a golden box, set with jewels, and consecrated it to Jupiter Capitolinus.

No. 171. — vi. 24. *The Lord bless thee and keep thee.]* The high priest was accustomed annually to bless the people when assembled together. “During this ceremony he not only three times pronounced the eternal benediction, and each different time in a different accent, but in the elevation of his hands, extended the three middle fingers of his right hand in so conspicuous a manner as to exhibit a manifest emblem of the three Hypostases; to whom the triple benediction, and repetition of the word Jehovah in a varied tone of voice, evidently pointed. I am credibly informed, that at this day, on certain high festivals and solemnities, this form of blessing the people is still adhered to by the Jewish priests, but is attempted to be explained by them, as if allusive to the three patriarchs, Abraham, Isaac, and Jacob; an explanation of which it may be

doubted whether it savour more of impiety or absurdity." MAURICE'S *Ind. Ant.* vol. iv. p. 209.

Captain Innys, of Madras, has asserted that the Mohammedan priests also at present use the same form: this is a strong collateral circumstance; for, since it is notorious that Mohammed was indebted for a considerable part of his theological knowledge to the secret instructions of a Jew, he probably learned from that Jew the symbol; and it was frequently practised in the Arabian mosques so early as the seventh century.

No. 172. — vii. 17. *And for a sacrifice of peace offerings, two oxen, five rams, five he-goats, five lambs of the first year.]* Mr. SELDEN observes, (*de Synedriis*, lib. iii. cap. 14. num. 3.) that the Greeks dedicated their altars, temples, and statues with sumptuous sacrifices; and that the Romans did the same, with feasting, plays, and public largesses. This custom he supposes to have been derived from the Jews, who provided the numerous sacrifices mentioned in this verse, because the priests, the princes, and as many of the people as were invited, had a share of them, and feasted before the Lord with great rejoicing.

No. 173. — vii. 87. *All the oxen for the burnt-offering were twelve bullocks.]* Whether there were any prayers offered for a gracious acceptance of the sacrifices which should be hereafter made upon this altar, we are not told, but the sacrifices themselves were in the nature of supplications, and it is likely they that offered them made their humble petitions with them. And so the Gentiles always did at the dedication of their temples or altars, an instance of which is observed from *Gruter* by *Fort. Scacchus*, and by SELDEN in these words: *Hanc tibi aram, Jupiter opt. max. dico dedicoque, uti sis volens propitius mihi collegisque meis, &c.*; which is a dedication of an altar to Jupiter, with a prayer that he would be gracious to him that dedicated it, and to his friends and neighbours. The like dedication there is of a temple to Priapus near Padua, with this prayer, that he would constantly guard their fields, &c. PATRICK *in loc.*

No. 174. — viii. 16. *Instead of the first-born of all the children of Israel have I taken them unto me.]* The heathens

annexed the same ideas of substitution to the victims which they devoted to their gods. We find a singular instance of it in OVID. Certain birds, which fed upon the flesh of children, and sucked their blood, were coming down upon the young Procas, and just seizing him as their prey. The nymph Crane immediately sacrificed a pig, and holding in her hands the entrails of that victim, exclaims,

— Noctis aves, extis puerilibus, inquit,

Parcite: pro parvo victima parva cadit.

Cor pro corde, precor, pro fibris sumite fibras,

Hanc animam vobis pro meliore damus.

Fast. vi. 159.

No. 175. — x. 31. *Thou mayest be to us instead of eyes.*] The importance of a guide in traversing the deserts must be evident, when we peruse the following extract from BRUCE'S *Travels*, vol. iv. p. 586. “A *hybeer* is a guide, from the Arabic word *hubbar*, to inform, instruct, or direct, because they are used to do this office to the caravan travelling through the desert in all its directions, whether to Egypt and back again, the coast of the Red Sea, or the countries of Sudan, and the western extremities of Africa. They are men of great consideration, knowing perfectly the situation and properties of all kinds of water to be met on the route, the distances of wells, whether occupied by enemies or not, and if so, the way to avoid them with the least inconvenience. It is also necessary to them to know the places occupied by the simoom, and the seasons of their blowing in these parts of the desert; likewise those occupied by moving sands. He generally belongs to some powerful tribe of Arabs inhabiting these deserts, whose protection he makes use of to assist his caravans, or protect them in time of danger, and handsome rewards are always in his power to distribute on such occasions; but now that the Arabs in these deserts are every where without government, the trade between Abyssinia and Cairo given over, that between Sudan and the metropolis much diminished, the importance of the office of *hybeer*, and its consideration, is fallen in proportion, and with these the safe conduct.”

No. 176. — xi. 1. *The fire of the Lord burnt among them.*] Commentators have understood this to mean lightning, or the breaking forth of fire from the cloud which marked the presence of God; but it may be as natural to explain it of the *deadly fiery wind* which sometimes appears in those eastern deserts. MAILLET mentions its being felt in the desert between Egypt and Mecca, in part of which Israel wandered forty years. “If the north wind happens to fail, and that from the south comes in its place, then the whole caravan is so sickly and exhausted, that three or four hundred persons are wont, in common, to lose their lives; even greater numbers, as far as fifteen hundred, of whom the greatest part are stifled on the spot, by the *fire* and dust of which this fatal wind seems to be composed.” P. 228.

[*I. E. Faber*, in his remarks on HARMER’S *Observations on the East*, (part ii. p. 357.) is likewise of opinion, that by the fire of the Lord in the above passage we are to understand, the poisonous wind described by *Maillet*. THEVENOT, who set out from Suez to Kahira, on the 16th of February, 1658, informs us in his *Travels*, (part i. b. ii. chap. 34.) that on this journey they had for a whole day, or more, such a hot wind, that they were obliged to turn their backs to it, and had their mouths filled with sand whenever they opened them. That the water which the caravan had with it was so heated by it, that it seemed as if it came from the fire, so that they were not able to drink it. The camels were so affected by this wind, that they refused to eat: its fury, however, lasted only six hours: if it had continued longer, half the caravan must have perished. The year before, a similar wind had destroyed two thousand persons of the caravan going to Mecca. CHARDIN, speaking of the winds of Persia, (*Travels*, part iii. p. 286., of the edition of Langles,) gives a very minute and interesting account of this wind, remarkably similar to that already cited, especially in the effect it had on the camels. NIEBUHR not only confirms these accounts, but adds some other particulars; *Description of Arabia*, p. 7, 8. “It is in the desert between Bassorah, Bagdad, Aleppo, and Mecca, that

we heard most of the poisonous wind, Sam, Samum, Samiel, or Sameli, according to the pronunciation of the Arabians, of whom I made enquiries on the subject; but it is said not to be unknown in some parts of Persia and India, nay, even in Spain. This wind is only to be feared in the hottest months in summer. It is said to come at all times from the side of the great desert: that the Samum at Mecca comes from the east, at Bagdad from the west, at Bassorah from the north-west, and at Surat from the north. At Kahira, the hottest wind comes from the Lybian desert, that is, from the south-west. The Arabs in the desert being accustomed to a pure air, it is said that some of them have so acute a smell, that they can discover the poisonous wind, Samum, by its sulphureous smell: another sign of this wind is, that the quarter from which it comes turns quite red. But a wind blowing in a horizontal direction has no power near the surface of the earth, perhaps because it is interrupted by hills, stones, and shrubs, and being also impeded by the exhalations of the earth: people throw themselves on the ground when they see the Samum at a distance. Nature is said to have taught animals to hold their heads close to the ground when this wind approaches. One of my servants, who was with a caravan from Bassorah to Aleppo, was overtaken by this wind: some of the Arabs in company had called out in time, that they should throw themselves on the ground: none of those who did this received any injury, but some of the caravan, and among these a French surgeon, who wished to examine this phenomenon accurately, had been too secure, and perished in consequence. It is said that years often pass, during which the poisonous Samum does not occur on the way from Bassorah to Aleppo. Men as well as animals are suffocated by this wind. For during a great heat, a current of air often comes which is still hotter; and when men and animals are so exhausted that they almost faint away with the heat, it seems that this little addition quite deprives them of breath. When a man is suffocated by this wind, or, as they say, when his heart is burst, blood is said to flow from his nose and ears two

hours after death. The body is said to remain long warm, to swell, to turn blue and green, and if the arm or leg is taken hold of to raise it up, the limb is said to come off." ROSENMÜLLER.]

No. 177. — xi. 5. *Onions.*] "Whoever has tasted onions in Egypt must allow that none can be had better in any part of the universe. Here they are sweet, in other countries they are nauseous and strong; here they are soft, whereas in the north and other parts, they are hard of digestion. Hence they cannot in any place be eaten with less prejudice and more satisfaction than in Egypt. They eat them roasted, cut into four pieces, with some bits of roasted meat, which the Turks in Egypt call *kobab*, and with this dish they are so delighted, that I have heard them wish they might enjoy it in Paradise. They likewise make soup of them in Egypt, cutting the onions in small pieces; this I think one of the best dishes I ever eat." HASSELQUIST'S *Voyages*, p. 290.

Dr. EDWARD BROWN, (*Travels*, p. 42.) in his description of Larissa in Thessaly, says, "The inhabitants use garlick in most of their dishes, and their onions are extraordinary, as large as two or three fair ones with us, and of a far better taste; being sharp, quick, and pleasantly pungent, without any offensive smell: though I was no lover of onions before, yet I found these exceeding pleasant and comfortable to the stomach: they are used at most collations, and eaten with bread in great quantity. I asked a Chiaus, then with us, who had travelled through most of the Turkish dominions, whether he had any where met with so good onions as those of Thessaly; who answered me, that the onions of Egypt were better; which was the first time I sensibly understood the expression in the Scripture, and ceased to wonder why the Israelites lingered after the onions of that country."

The Egyptians, among other species of their idolatry, worshipped onions. So JUVENAL, *Sat.* xv. lin. 9—11.

*Porrum et Cepe nefas violare, et frangere morsu.
O sanctas gentes, quibus hæc nascuntur in hortis
Numina!*

So LUCIAN, in his *Jupiter Tragæd.* tom. ii. p. 223. C. edit. *Bened.*, where he is giving an account of the different deities worshipped by the several inhabitants of Egypt, says, Πηλεσιωταις δε Κρομμυον. “Those of Pelusium worship the onion.” Comp. PLIN. *Nat. Hist.* lib. xix. cap. 6. MINUCIUS FELIX, cap. xxviii. p. 145. edit. *Davisii*, and note. See also SONNINI’s *Travels*, part ii. p. 321.

No. 178. — xi. 5. *We remember the fish which we did eat in Egypt freely.*] POCOCKE (*Trav.* vol. i. p. 182.) says, that in Egypt fish is commonly eaten by the people with great pleasure: but that in April and May, which is the hot season there, they eat scarcely any thing but fish, with pulse and herbs, the great heat taking away their appetite for all sorts of meat. This account perfectly agrees with what the children of Israel are represented as saying.

No. 179. — xi. 5. *Melons.*] By this we are probably to understand the *water-melon*, which, according to HASSELQUIST, (*Voyage*, p. 255.) “the Arabians call *batech*. It is cultivated on the banks of the Nile, in the rich clayey earth which subsides during the inundation. This serves the Egyptians for meat, drink, and physic. It is eaten in abundance during the season, even by the richer sort of people; but the common people, on whom Providence has bestowed nothing but poverty and patience, scarcely eat any thing but these, and account this the best time of the year, as they are obliged to put up with worse fare at other seasons. This fruit likewise serves them for drink, the juice refreshing these poor creatures, and they have less occasion for water, than if they were to live on more substantial food in this burning climate.” This well explains the Israelites regretting the want of this fruit in the parched thirsty wilderness.

“The water-melon, or *angura*, or *pistacha*, or *dillah*, as they call it here, is providentially calculated for the southern countries, as it affords a cool refreshing juice, assuages thirst, mitigates feverish disorders, and compensates thereby, in no small degree, for the excessive heats, not so much of these as of the more southern districts.” SHAW’s *Travels*, p. 141. “Among the different kinds of vegetables, which are of importance to supply the wants

of life, or to render it more agreeable, (he tells us,) are the *melons*, which, without dispute, are there one of the most salutary and common among them. All the species that they have in Europe, and in the sea-ports of the Mediterranean, are to be found in Egypt. Besides them, there is one, whose substance is green and very delicious. It grows round like a bowl, and is commonly of an admirable taste. There are also water-melons, extremely good. But above all the rest, at Cairo and its neighbourhood, they boast of a species of melons, pointed at each end, and swelling out in the middle, which the people of the country call *abdelarins*. This is an Arabian word, which signifies, the slave of sweetness. In fact, these melons are not to be eaten without sugar, as being insipid without it. *Macrisi* says, this last kind was formerly transported hither by a man whose name they bear. They give it to the sick, to whom they refuse all other kinds of fruit. The rind is very beautifully wrought; its figure very singular; as well as the manner of ripening it, which is by applying a red-hot iron to one of its extremities. The people of the country eat it green as well as ripe, and in the same manner as we eat apples. These melons, of a foreign extraction, continue two whole months, and grow no where else in Egypt. They say the same species is found in Cyprus." MAILLET, *Lett.* ii. p. 11.

No. 180. — xii. 3. *Now the man Moses was very meek above all the men who were upon the face of the earth.*] That Moses should commend himself for his meekness, has been perversely objected to by sceptics and infidels. But certainly not upon just ground. Parallel instances occur in profane writers, which are permitted to pass without censure. In *Homer*, Ulysses calls himself the wisest of the Grecians. Achilles represents himself the best and most valiant of them. *Æneas* talks frequently of his own piety and valour. *Xenophon* represents Cyrus upon his death-bed, as taking notice of the greatest beauty of his own character, his humanity. And Moses says of himself that he was the meekest man upon earth.

Di bene fecerunt, inopis me quodque pusilli
Finxerunt animi, raro et perpauca loquentis.

HOR. b. i. Sat. iv. 17.

No. 181. — xii. 14. *If her father had but spit in her face.*] CHARDIN observes, that “spitting before any one, or spitting upon the ground in speaking of any one’s actions, is, through the East, an expression of extreme detestation.” Hence we find it prescribed by the law, *Deut.* xxv. 9. as a mark of disgrace. HARMER, vol. ii. p. 510.

Thus THEOCRITUS represents a damsel as acting, to express her aversion from a clown who attempted to kiss her :

*She spoke, and spitting thrice, the saucy slut
Tittered, and eyed me o’er from head to foot,
And frowned.*

Idyll. xx. 11. POLWHELE.

See also *Job*, xxx. 10. HERODOTUS, i. 99. *Beloe’s note* ; and NIEBUHR, *Descript. de l’Arabie*, p. 26.

No. 182. — xvii. 6. *The rod of Aaron.*] It has been the custom in all ages for elderly men, and for those in authority, to carry, as a mark of dignity, a rod or walking-staff, which at length became the sceptre peculiar to princes. Minos, king of Crete, is represented in *Hesiod* as bearing the sceptre of Jupiter; and HOMER (*Il.* i. 14.) says, the priest Chryses had a sceptre of gold. The priests among the Greeks and Romans had their recurved rods; and bishops in later ages have their crosiers; all which are ensigns of dignity and office. *Expository Ind.* p. 69.

No. 183. — xix. 2. *Speak unto the children of Israel, that they bring thee a red heifer without spot.*] “The resemblance between the institutes of the Hindoos and the Jews has frequently been noticed; but I know not whether the following coincidence has ever been observed: the Hindoos believe that their mediatorial god Vishnow has already been incarnate nine times, and that in his tenth incarnation he will appear in the form of a mighty angel, leading a white winged horse like that in the Apocalypse. These ten incarnations they call Avatars.” See MAURICE’S *History of Hindostan*. Let us now hear Dr. ALLIX. “For the Jews, in the ages next to these paraphrases, (viz. the Targums,) I ought to observe this one thing of *Pirke*

Eliezer, (cap. 14.) there they assert, that God descended nine times, and that the tenth time he shall descend in the age to come, *i. e.* in the time of the Messiah. The first time was in the garden of Eden: the second, at the confusion of tongues: the third, at the destruction of Sodom: the fourth, at his talking with Moses on Mount Horeb: the fifth, at his appearance on Sinai: the sixth and seventh, when he spake to Moses in the hollow of the rock: the eighth and ninth, in the tabernacle: the tenth will be, when he shall appear in the times of the Messiah. Such is their ancient opinion." *Judgment of the Jewish Church*, p. 282. The tradition mentioned by MAIMONIDES, (*de Vacca rufa*, ch. 3.) respecting the red heifer, seems to be closely connected with the preceding. "Nine red heifers have been sacrificed between the original delivering of this precept, and the desolation of the second temple. Our master Moses sacrificed the first: Ezra offered up the second: and seven more were slain during the period which elapsed from the time of Ezra to the destruction of the temple: the tenth, king Messiah himself will sacrifice: by his speedy manifestation he will cause great joy. Amen, may he come quickly." It is almost superfluous to observe that the red heifer is a type of Christ." *Christian Observer*, vol. i. p. 85.

The heathens had such a hatred and detestation for Typho, that they debased such cattle as were red to the most vile condition. Typho, as PLUTARCH informs us, (*Isis et Osiris*.) "was looked upon by them as a dæmoniac power; and because they were of opinion that Typho was born of a red complexion, they therefore used to devote to him, such of the neat kind as they found to be of a red colour; and their observation herein was so nice and strict, that if they perceived the beast to have but one hair about it which was either black or white, they accounted it unfit for sacrifice. For they held, that what was fit to be made a sacrifice was not to be a thing agreeable to the gods; but contrariwise such things as contain the souls of wicked and ungodly men, transformed into their shapes." HERODOTUS also says, (lib. 2.) that if they found one black hair on the ox, their priests adjudged it unfit for sacrifice; which,

that they might know with certainty, the priest appointed for that purpose viewed every part of the animal, both standing and laid on the ground. After this, if the beast was found unblemished, he tied a label about his horns, and having sealed it with the signet of his ring, ordered him to be led away and secured, because it was death to sacrifice one of these animals, unless he had been marked with such a seal." *Plutarch* also says, that they had certain solemnities wherein to abase and affront Typho; they mishandled and abused such men as they found to have red hair. *Diodorus* (lib. 1.) says, that they anciently sacrificed such persons as had red hair like Typho, at the sepulchre of Osiris. It was probably in opposition to this superstition that the ordinance of the red heifer was appointed. *Young on Idolatry*, vol. i. p. 210.

No. 184. — xix. 2. *Upon which never came yoke.*] According to the common consent of mankind, those creatures which had been used became unfit to be offered to God. Hence *Diomed* promises *Pallas* a cow of a year old,

— ην επω υπο ζυγον ηγαγεν ανηρ. *Il. K.*

which no man hitherto had brought under the yoke. See more in *Bochart, Hieroz.* p. i. l. 2. cap. 33.

No. 185. — xix. 11. *He that toucheth the dead body of any man shall be unclean seven days.*] We meet with a remarkable account of the notions of certain modern heathens, concerning pollution by the dead, and of their ceremonies respecting it, in *Captain Cook's Third Voyage*, vol. i. p. 305. Speaking of a walk he took in *Tongataboo*, one of the *Friendly Islands* in the *Pacific Ocean*, he says, "In this walk we met with about half-a-dozen women in one place at supper. Two of the company, I observed, being fed by the others, on our asking the reason, they said *Taboo mattee*. On further enquiry we found, that one of them had, two months before, washed the dead corpse of a chief, and that on this account she was not to handle any food for five months. The other had performed the same office to the corpse of another person of inferior rank, and was now under the same restriction, but not for so long a

time. At another place, hard by, we saw another woman fed, and we learnt that she had assisted in washing the corpse of the above-mentioned chief."

"At the expiration of the time, the interdicted person washes herself in one of their baths, which are dirty holes, for the most part of brackish water: (compare *Numb.* xix. 19.) she then waits upon the king, and, after making her obeisance in the usual way, lays hold of his foot, and applies it to her breast, shoulders, and other parts of her body. He then embraces her upon each shoulder, after which she retires, purified from her uncleanness." Vol. i. p. 410.

Similar notions of uncleanness, from the touching of a dead body, prevail among the Japanese. "Whoever kills an animal, or is present at the execution of a criminal, or is near a dying person, or enters a house in which there is a dead body, is unclean for the whole day. But nothing defiles so much as the death of a father, and the nearest relations: the closer the relationship the greater the uncleanness. According to this rule, all the formalities in mourning and seclusion are directed." KEMPFER'S *Description of the Japanese Empire*, part iii. chap. 2. s. 232.

No. 186. — xx. 19. *If I and my cattle drink of thy water, then will I pay for it.*] The value of water in the East is much greater than is commonly understood. Its scarcity in many instances renders a well an important possession: it is not then to be wondered at that contention should arise on the probability of losing it, *Gen.* xxvi. 20. Major ROOKE relates a circumstance of this kind, which cost several their lives, to such an extremity was the matter carried. He says, "One morning when we had been driven by stress of weather into a small bay, called Birk Bay, the country around it being inhabited by the Budoos, (Bedoweens,) the noquedah sent his people on shore to get water, for which it is always customary to pay: the Budoos were, as the people thought, rather too exorbitant in their demands, and not choosing to comply with them, returned to make their report to their master: on hearing it, rage immediately seized him, and, determined to have the water on his own terms, or perish in the attempt, he buckled

on his armour, and attended by his myrmidons, carrying their match-lock guns and lances, being twenty in number, they rowed to the land. My Arabian servant, who went on shore with the first party, and saw that the Budoos were disposed for fighting, told me that I should certainly see a battle. After a parley of about a quarter of an hour, with which the Budoos amused them till near an hundred were assembled, they proceeded to the attack, and routed the sailors, who made a precipitate retreat, the noquedah and two others having fallen in the action, and several being wounded." *Travels*, p. 53. Hence we discover the conformity of the ancient and modern custom of buying the water, and the serious consequences that have ensued from disputes respecting it. This narration also gives energy to the complaint in *Lam. v. 4.* *We have drank our own water for money.*

No. 187. — xxii. 6. *Come now, therefore, I pray thee and curse me this people.*] An opinion prevailed both in those days, and in after ages, that some men had a power by the help of their gods, to devote not only particular persons, but whole armies to destruction. This they are said to have done, sometimes by words of imprecation, of which there was a set form among some poople, which *Æschines* calls *διοριστομένην ἀράν*, *the determinate curse*. Sometimes they also offered sacrifices, and used certain rites and ceremonies, with solemn charms. A famous instance of this we find in the life of *Crassus*; where *PLUTARCH* tells us, that *Atticus*, tribune of the people, made a fire at the gate, out of which *Crassus* was to march to the war against the Parthians; into which he threw certain things to make a fume, and offered sacrifices to the most angry gods, with horrid imprecations upon him: these, he says, according to ancient tradition had such a power, that no man who was loaded with them could avoid being undone.

The Romans had public officers to perform the ceremony. And *MACROBIUS* (*Saturnal.* lib. iii. cap. 9.) has preserved the form of these execrations.

It is common for seers and prophets to be consulted on similar occasions at Guzerat. Thus the Gracias, a wild and lawless race, who style themselves the aborigines of

of their country, upon hearing of an expedition preparing against them, sent immediately for the principal of the brahminical astrologers and soothsayers, who, as usual, received the reward of divination, and flattered the vanity of the chieftain, by assuring him that his fortress was impregnable. Their seers and divines in Hindostan are, however, not confined to the Brahmin tribe; they are to be found of various descriptions, and both sexes, from the prince, who, like Joseph, divineth by his cup, to the humble fortune-teller, who, like the wandering gipsey, receives a small donation for his predictions. *FORBES'S Oriental Memoirs*, vol. iii. p. 229.

[The same superstition was found by the Spaniards in the New World, when they took possession of Mexico, under Cortez, in 1518. When Montezuma, the king of Mexico, learnt that the Spaniards were approaching the capital, he summoned his magicians, and threatened them with death if they did not drive the strangers from the country by their art. They promised to do the utmost in their power, and repaired to the road of Chalco, by which the Spaniards had to pass. Here they ascended an eminence, to induce their idol, Tezkalikupa, to drive the Spaniards back to the sea, or else to destroy them all. *JOSEPH A'COSTA, on the Manners and Natural History of the West Indies*, b. vii. chap. 22. *ROSENMÜLLER.*]

No. 188. — xxii. 31. *Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way.*] There are several instances to be found both in the Scriptures and in profane authors, where the eyes have been opened by a divine power to perceive that which they could not see by mere natural discernment. Thus the eyes of Hagar were opened, that she might see the fountain, *Gen. xxi. 19.* *HOMER* also presents us with an example of this kind. Minerva says to Diomed,

*Yet more, from mortal mists I purge thy eyes,
And set to view the warring deities.*

Il. v. 164. POPE.

And in *VIRGIL*, Venus performs the same office to Æneas, and shows him the gods who were engaged in the destruction of Troy.

Aspice; namque omnem, quæ nunc obducta tuenti
Mortales hebetat visus tibi, et humida circum, &c.

Æn. ii. 604.

*Now cast your eyes around: while I dissolve
The mists and films that mortal eyes involve,
Purge from your sight the dross, and make you see
The shape of each avenging deity.*

DRYDEN.

MILTON seems likewise to have imitated this, when he makes Michael open Adam's eyes to see the future revolutions of the world and the fortunes of his posterity.

*— then purg'd with euphrasy and rue
The visual nerve, for he had much to see,
And from the well of life three drops instill'd.*

Paradise Lost, b. xi. 414.

No. 189. — xxiii. 1. *Build me here seven altars, and prepare me here seven oxen and seven rams.*] The ancients were very superstitious about certain numbers, supposing that God delighted in *odd* numbers.

Terna tibi hæc primum triplici diversa colore
Licia circumdo; terque hæc altaria circum
Effigiem duco; numero Deus impare gaudet.

VIRG. *Eclog.* viii. 73.

*Around his waxen image first I wind
Three woollen fillets, of three colours join'd;
Thrice bind about his thrice devoted head,
Which round the sacred altar thrice is led.*

Unequal numbers please the gods. —

DRYDEN.

In his account of a bas relief, descriptive of a sacrifice to the sun, discovered by *M. Savary*, upon a rock near the town of Babian in Egypt, he informs us, that before the divine object were three wood piles, sustained by seven vases, with handles bearing slain lambs. MONTFAUCON in his *Antiquities*, mentions an image of Mithras, near which were seven altars, flaming to the honor of that deity.

No. 190. — xxiii. 23. *What hath God wrought.*] When the Baron DU TOTT was endeavouring to make the Turks better gunners, for want of which they suffered such great losses in the war with the Russians, which terminated in 1774, he was forced by them, very contrary to his wish,

to fire a cannon at a certain mark. Upon redoubled solicitations, he was prevailed on to point the piece, and was not less surprised than those around him to see the bullet hit the picquet in the centre of the butt. The cry *Machalla!* resounded on all sides. *Mem.* vol. ii. part 3. p. 96. At the bottom of the page is this note: *Machalla!* what God has done! an expression of the greatest admiration. There is a singular coincidence between this and the exclamation of Balaam. *HARMER*, vol. iv. p. 462.

Dr. CLARKE and his companions, when at Neapolis, were obliged to spend a night in the company of some rebels who then infested the country. But “about two hours after midnight they retired, and left us in quiet possession of the booth. When they were all gone, the Tchohodar went to prayers, in good earnest, exclaiming loudly, *Ma-shallah!* and holding up his hands, to express more forcibly his sense of our deliverance, he said, (and there is no reason to doubt the truth of it,) that if he had produced the firman, which he had in his bosom, instead of deriving protection from it, we should all of us have been put to death.” *Travels*, vol. iv. p. 445.

The exclamation of *Machalla* properly consists of three Arabic words, *ma scha Allah*; which signifies, *What God will*. On the various uses of this expression, see SILVESTRE DE SACY'S *Observations to his Translation of ABDOLLATIF'S Egyptian Memorabilia*, p. 246. 394.; and his *Arabic Christomathia*, part iii. p. 352.

No. 191. — xxiv. 17. *There shall come a star out of Jacob.*] This prophecy may possibly in some sense relate to David, but without doubt it belongs principally to Christ. Here the metaphor of a *sceptre* was common and popular, to denote a ruler, like David: but the *star*, though, like the other, it signified in the prophetic writings a temporal prince or ruler, yet had a secret and hidden meaning likewise. A star in the Egyptian hieroglyphics denoted God. Thus God, in the prophet Amos, reproving the Israelites for their idolatry on their first coming out of Egypt, says, *Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? but ye have borne the tabernacle of your Moloch and Chiun, your images, the star of*

your God which ye made to yourselves. Amos, v. 25, 26. The star of your God, is a noble figurative expression, to signify the image of your God; for a star being employed in the hieroglyphics to signify God, it is used here with great elegance to signify the material image of a God: the words, the star of your God, being only a repetition of the preceding, Chiun, your image; and not (as some critics suppose) the same with your God-star. Hence we conclude that the metaphor here used by Balaam, of a star, was of that abstruse mysterious kind, and so to be understood, and consequently that it related only to Christ, the eternal son of God." WARBURTON'S *Divine Legation*, b. iv. sect. 4. Bishop NEWTON however is of opinion, that the literal meaning of the prophecy respects the person and actions of David. *Dissertations on the Prophecies*, vol. i. p. 139.

No. 192. — xxiv. 21. *Thou puttest thy nest in a rock.]* When Balaam delivered before Balak his predictions respecting the fate that awaited the nations which he then particularized, he says of the Kenites, *Strong is thy dwelling, and thou puttest thy nest in a rock.* Alluding herein to that princely bird the eagle, which not only delights in soaring to the loftiest heights, but chooses the highest rocks and most elevated mountains, as the most desirable situations for erecting her nest. The metaphor signifies security. See *Hab. ii. 9. Obad. iv.*

The eagle usually constructs its airy, which is flat, and more properly a flooring of sticks and twigs than a nest, between two rocks, in a dry and inaccessible place. BUFFON, *Hist. Nat. des Oiseaux*, tom. i. p. 115. 12mo.

The Grecian fortresses are invariably placed on high and commanding rocks; in which excavations were made, to serve as wells, and as granaries. This rational mode of adapting the works of art to those of nature, obviated the necessity of ditches. Vallies, ravines, and the beds of torrents, generally form their dykes and intrenchments; and the precipices above them are nearly as inaccessible as the walls which they support. *Archæologia*, vol. xv. p. 323.

No. 193. — xxv. 8. *And he went after the man of Israel into the tent, and thrust both of them through, the man of*

Israel and the woman.] The zeal of Phinehas on this particular occasion received the divine approbation, both in personal commendation and public deliverance. Similar impunity with respect to shedding of blood was given by the lawgivers of other nations. *Pausanias* relates, that Draco, the Athenian legislator, granted impunity to any body that took revenge upon an adulterer. Such also was the institution of Solon. "If any one seize an adulterer, let him use him as he pleases." Thus Eratosthenes answered a person who begged his life after he had injured his bed, "It is not I who slay thee, but the law of thy country." But it was in the power of the injured person to take a pecuniary mulct by way of atonement: for thus Eratosthenes speaks in *Lysias*, "he entreated me not to take his life, but exact a sum of money." See Sir R. K. PORTER'S *Travels in Persia*, vol. ii. p. 76.

No. 194. — xxvi. 55. *The land shall be divided by lot.*] This appears to have been a very ancient method of dividing land. It was not only adopted in the present instance in the distribution of a whole country, but was commonly resorted to in order to apportion particular inheritances. See *Hesiod*, b. i. 55. Thus also in HOMER, Ulysses is made to say,

*Sprung of a hand-maid from a bought embrace,
I shar'd his kindness with his lawful race.
But when that fate which all must undergo
From earth remov'd him to the shades below,
The large domain his greedy sons divide,
And each was portion'd as the lots decide.* *Odys.* xiv. 234. POPE.

No. 195. — xxxi. 23. *It shall be purified with the water of separation.*] The Jews have continued from the time of Moses particularly to observe such precepts, whether written or traditional, as respect purification. In many instances they have carried their regard to a superstitious extreme. *Leo of Modena* (p. 8.) says, "If they buy any new vessel of glass, earth, or metal, they wash it first thoroughly, plunging it under water in some river, well, or bath."

No. 196. — xxxv. 21. *The revenger of blood shall slay the murderer when he meeteth him.*] “The civil law declared a man to be unworthy to enjoy the inheritance of one that was murdered, if he neglected to prosecute the person that killed him, in some court of justice. But the Jewish law allowed, or rather required, a great deal more — that the next of kin should kill the murderer with his own hands, if he met him. Thus the Abyssinians at this day (as *Ritterhusius* observes out of Alvarez) deliver the murderer into the hand of the next kinsman to torture him.” PATRICK, *in loc.* The ancient Greeks had no public officer charged by the state to look after murderers. The relations of the deceased alone had a right to pursue vengeance. HOMER, *Il.* ix. 628. PAUSANIAS in many places speaks of this ancient usage, (lib. v. c. 1. p. 376. lib. viii. c. 34. p. 669.) an usage that appears to have subsisted always in Greece. PLAT. *de Leg.* l. ix. p. 930, 931. 933. DEMOSTH. *in Aristocrat.* p. 736. POLLUX, lib. viii. cap. 10. segm. 118. GOGUET’S *Origin of Laws*, part ii. b. i. art. viii. vol. ii. p. 71.

“Among the Circassians, the spirit of resentment is so great, that all the relatives of the murderer are considered as guilty. This customary infatuation to avenge the blood of relatives generates all the feuds, and occasions great bloodshed, among all the tribes of Caucasus: for, unless pardon be purchased, or obtained by intermarriage between the two families, the principle of revenge is propagated to all succeeding generations. The hatred which the mountainous nations evince against the Russians in a great measure arises from the same source. If the thirst of vengeance is quenched by a price paid to the family of the deceased, this tribute is called *Thlil-Uasa*, or the price of blood: but neither princes nor Usdens accept of such a compensation, as it is an established law among them to demand blood for blood.” PALLAS’S *Travels*, vol. i. p. 405. HOBHOUSE’S *Journey in Albania*, p. 166.

No. 197. — xxxv. 31. *Ye shall take no satisfaction for the life of a murderer.*] Moses absolutely forbids the acceptance of any compensation for the life of a murderer.

Through the influence of money it appears that punishment was often evaded in some countries, and probably till this time among the Jews. The Baron du TOTT tells us, that in case of a duel, if one of the parties is killed, the other is tried for the offence; and if condemned, "the criminal is conducted to the place of punishment; he who performs the office of executioner takes on him likewise that of mediator, and negotiates till the last moment with the next of kin to the deceased, or his wife, who commonly follows, to be present at the execution. If the proposals are refused, the executioner performs the sentence; if they are accepted, he reconducts the criminal to the tribunal to receive his pardon." P. 198. It may be proposed to consideration, whether or not there is any reference to this practice in the words of Christ, *Agree with thine adversary quickly, while thou art in the way with him.* Matt. v. 25.

[Mahomet allowed the relations of a murdered person to receive a ransom from the perpetrator (*Sur.* ii. 179.); and in Persia it happens frequently, as CHARDIN observes, (b. vi. p. 108.) and also among the Christian Abyssinians, where, as we have seen before, the right of the revenge of blood likewise exists. We find an instance of it in the case related by Father Lobo. He says, "When I learnt that the criminals were to be executed, I wrote to the Viceroy, and begged permission to try whether I could bring them back into the pale of the Church. The Viceroy granted it. One of the criminals was so obstinate, that he would not listen to me, and died in his error. The other was more tractable: he came to my tent, where I instructed him: I succeeded so far, that his adversaries made an agreement with him, and excused him from the penalty of death, if he would give them a certain number of cows, or their value. They demanded a thousand cows: he offered them only five; at length they agreed for twelve, on the condition that he should deliver them on the spot." But among the Arabs, according to Niebuhr, it is counted a disgrace to receive money for the blood of a person slain, because it might seem as if they had induced the murderer to kill him. RUSSELL also

observes, (*Natural History of Aleppo*, vol. i. p. 331.)
 “In cases of murder, a commutation of punishment, with consent of the nearest of kin, is admitted, even in cases of murder; but the right of demanding the blood of the criminal is held sacred, and the consent to commutation is seldom or ever obtained. In cases where powerful influence interposed to save a murderer, I have known the bashaw obliged to execute the criminal, by the female relations of the deceased, who, exposing the bloody garments, and clamorously calling for justice in the name of God and their prophet, daily beset the seraglio till this demand was complied with.” ROSENMÜLLER.]

No. 198. — DEUTERONOMY, i. 28.

The cities are great, and walled up to heaven.

THE great monastery at Mount Sinai, THEVENOT says, (part i. p. 169.) “is well built of good free-stone, with very high smooth walls; on the east side there is a window, by which those that were within drew up the pilgrims into the monastery, with a basket which they let down by a rope that runs in a pulley.” These walls, he observes in the next chapter, are so high that they cannot be scaled, and without cannon that place cannot be taken. Thus it was anciently, and by this representation did the spies discourage the hearts of the people.

No. 199. — iv. 20. *Iron furnace.*] It has been observed by chemical writers, not only that iron melts slowly even in the most violent fire, but also that it ignites, or becomes red hot, long before it fuses; and any one may observe the excessive brightness of iron when *red* or rather *white hot*. Since therefore it requires the strongest fire of all metals to fuse it, there is a peculiar propriety in the expression, *a furnace for iron*, or an *iron furnace*, for *violent* and *sharp afflictions*.

“The high iron furnace is a lofty smelting furnace, in which coals and iron ore are placed in layers one over the other; and as the iron melts, and the coals and ore piled in the furnace sink, fresh layers are put in, the coals being always at the top. Without this very strong fire above and below, which is besides blown up with a large pair of bellows, the iron would not melt at all. The sufferings of the Israelites in Egypt are compared to this iron furnace.”

MICHAELIS.

No. 200. — vi. 7. *And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house.*] Among the Chinese, moral maxims are inculcated by the aged on the younger branches of the family:

and plain sentences of morality are hung up in the common hall, where the male branches of the family assemble. This appears to be exactly the same method as was practised by the ancient Hebrews in the time of Moses. See MACARTNEY'S *Embassy to China*.

“It was a very ancient practice in China to paint or engrave moral sentences and approved verses on vessels in constant use: as the words, *Renew thyself daily*, were inscribed on the bason of the Emperor Tang; and the poem of Kien Long, who is now on the throne, in praise of tea, has been published on a set of porcelain cups.” Sir W. JONES'S *Works*, vol. iv. p. 122.

No. 201. — vi. 9. *Thou shalt write them upon the posts of thy house, and on thy gates.*] LEO of Modena (*History of the Jews*, p. i. c. 2.) says, that in his time the Jews continued this practice, writing on parchment certain passages of Scripture, which they roll up, and inscribe with the name of Shaddai. This they put into a piece of cane, or other hollow wood, and fasten to the doors of their houses, and of each particular room in them; and as often as they go in and out, they make it a part of their devotion to touch this parchment, and kiss it. According to HUETIUS, (*Demonstratio Evangelica*, p. 58.) other nations used to write their laws upon their gates.

A similar custom still prevails in the East. See RUSSELL'S *History of Aleppo*, part i. p. 36.

No. 202. — vii. 15. *The Lord will put none of the evil diseases of Egypt upon thee.*] In that country they were subject to ulcers, called *Ægyptiaca* and *Syriaca*, as Casaubon observes on PERSIUS, sat. v. p. 467. With these the priests of Isis used to threaten and terrify poor people, if they did not worship her. In opposition to this, SPENCER (*de Legibus Heb.* l. i. c. 3.) thinks that God made this special promise to his people, to preserve them from all such evil diseases, if they kept themselves pure from idolatry. If the worship of Isis, says, Bishop Patrick, were as ancient as the days of Moses, this supposition is very ingenious.

[Many diseases prevail in Egypt, which are peculiar to the country, which are called in the above place the evil diseases of Egypt. Diseases of the eye, in particular, are

very prevalent. "It is very remarkable," says VOLNEY, (*Travels*, part i. p. 186.) "what a great many persons have bad eyes, or have lost them entirely; it is so great, that in passing through the streets of Cairo, it often happened that among a hundred people who met me, twenty were blind; ten blind of one eye, and twenty others whose eyes were either red or sore, or had some other defect: almost every body wears a shade, which shews either the commencement of a disorder in the eyes, or a recovery from it." Another evil, which is more troublesome than dangerous, and is produced by the climate of Egypt, is a cutaneous eruption, which lasts every year a certain time. Towards the end of June or the beginning of July, the body is covered with a rash, and small pimples, which are very painful. This appearance always happens at the overflowing of the Nile, and is ascribed to the change of the water. The spring in Egypt brings with it malignant fevers, the progress of which is always very rapid. The plague and the leprosy are not indeed peculiar to Egypt; but these diseases are there more frequent and destructive than in the neighbouring country of Syria. Further particulars of the diseases of Egypt may be found in VOLNEY, (*loc. cit.*) SONNINI, *Travels in Upper and Lower Egypt*, part i. c. 41. p. 186. BROWN'S *Travels in Africa, Egypt, and Syria*, c. 21. p. 431. ROSENMÜLLER.]

No. 203. — vii. 22. *Lest the beasts of the field increase upon thee.*] That wild beasts are at present in that country in considerable numbers, and terrify strangers, appears in that passage of HAYNES, where describing his arrival at Cana of Galilee, he says, (p. 118.) "The approaching to Cana, at the close of day, as we did, is at once terrifying and dangerous. The surrounding country swarms with wild beasts, such as tigers, leopards, jackals, &c. whose cries and howling, I doubt not, as it did me, would strike the boldest traveller, who had not been frequently in a like situation, with the deepest sense of horror." See also *Ezek.* xxxiv. 25. HARMER, vol. iv. p. 171.

No. 204. — xi. 10. *And wateredst it with thy foot.*] The custom of watering with the foot, Dr. SHAW (*Travels*, p. 408.) thus explains, from the present practice of the

Egyptians. “When their various sorts of pulse, safranon, musca, melons, sugar-canes, &c. (all which are commonly planted in rills,) require to be refreshed, they strike out the plugs that are fixed in the bottoms of the cisterns, (wherein they preserve the water of the Nile,) and then the water gushing out, is conducted from one rill to another by the gardener, who is always ready, as occasion requires, to stop and divert the torrent, by turning the earth against it *with his foot*, and opening at the same time, with his mattock a new trench to receive it. This method of conveying moisture and nourishment to a land rarely or never refreshed with rain, is often alluded to in the Holy Scriptures; where also it is made the distinguishing quality betwixt *Egypt* and the land of *Canaan*. *Deut.* xi. 10, 11.” Mr. PARKHURST (*Heb. Lex.* p. 756. 3d edit.) is inclined to adopt another interpretation of the expression, *watering with the foot*. He says, “It seems more probable that Moses alluded to drawing up water with a machine, which was worked *by the foot*. Such an one, *Grotius* long ago observed, that *Philo*, who lived in Egypt, has described as used by the peasants of that country in his time; and the ingenious and accurate NIEBUHR, in his *Voyage en Arabie*, (tom. i. p. 121.,) has lately given us a representation of a machine which the Egyptians make use of for watering the lands, and probably the same, says he, that Moses speaks of. They call it *sakki tdir beridsjel*, or *an hydraulic machine worked by the feet*.”

“The Persians make a strong distinction between lands that are watered by rain and other natural causes, and those watered by dykes and canals. The former, called *deyim*, are of course considerably more prized than the latter. *Deut.* xi. 10, 11. The distinction here made between the plain and the highlands will be very strongly felt by those who have travelled in the East, where any elevation produces an agreeable change of climate, and where the hills are a comparative paradise to the oppressive heat of the low countries.” MORIER’S *Second Journey through Persia*, p. 295.

“In irrigating the oriental gardens and orchards, two menials raise water from a well into a reservoir, by a yoke of

oxen, working on an inclined plane, extended according to the depth of the well; the head-gardener attended by a boy, conducts it from thence, by artificial channels, to each bed of herbs, and every favourite flower. These little conduits being made in the mould, near the borders, require constant attention to remove obstructions, and give a free circulation to the rill, which seldom exceeds a few inches in breadth. This the gardeners sometimes do in a stooping posture with their hands, oftener in an upright position with their feet, and by practice become very expert." FORBES'S *Oriental Memoirs*, vol. ii. p. 241.

"The whole machine," says NIEBUHR, "consists of a wheel with eight spokes, which are fastened to the axle, and also four smaller ones, of which two and two are on each side of the axle of the wheel opposite to each other: in order to make use of it, a well is dug, two beams laid across, to bear the machine, and at one end of the wheel a piece of wood is laid across the two beams, upon which the workman sits; he wants no further support, but works with his hands and feet."

No. 205. — xii. 31. *For even their sons and their daughters they have burnt in the fire to their gods.*] This was notoriously practised by the Carthaginians, who, it is certain, derived it from the Phoenicians, the ancient inhabitants of this country. PLATO mentions it in Protagora, where he says, "The Athenian laws did not permit them to sacrifice men; but among the Carthaginians it was a holy rite; so that some of them permitted their sons to be offered to Saturn." This wicked custom at last overspread all nations, even the Greeks themselves.

No. 206. — xiii. 8. *Neither shalt thou conceal him.*] This law, which requires that relations should both reveal and punish the wickedness of those who were the nearest in blood to them, though apparently severe, is actually the law of several countries; where the subjects are commanded on pain of death, to disclose conspiracies, in which they are not so much as even concerned. In Japan, where the laws subvert every idea of human reason, the crime of concealment is applied even to the most ordinary cases. A certain narrative (*Collection of Voyages which contributed to the*

Establishment of the East India Company, p. 422.) makes mention of two young ladies, who were shut up for life in a box, thick set with pointed nails; the one for having had a love intrigue, the other for not disclosing it.

No. 207. — xvi. 14. *Thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man servant, and thy maid-servant.*] There was a law similar to this enacted at Athens, by Cecrops, who ordained, that the master of every family should, after harvest, make a feast for his servants, and eat together with them, who had taken pains together with him in tilling his ground — *delectari enim Deum honore servorum, contemplatu laboris* — for God delighted in the honour done to servants, in consideration of their labour. This law, it is probable, he borrowed from Moses, as he reigned much about the same time that Israel came out of Egypt.

No. 208. — xvii. 18. *And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book.*] MAIMONIDES gives the following account of this circumstance: “The king was to write the book of the law for himself, besides the book that was left him by his father: and if his father had left him none, or if that were lost, he was to write him two books of the law, the one he was to keep in his archives; the other was not to depart from him, unless when he went to his throne, or to the bath, or to a place where reading would be inconvenient: if he went to war, it accompanied him; if he sat in judgment, it was to be by him.”

No. 209. — xix. 14. *Thou shalt not remove thy neighbour's land-marks, which they of old time have set in thine inheritance.*] It was the common practice both with the Hebrews and with the Romans to erect land-marks to distinguish the boundaries of particular estates: and in setting apart land for any use they erected a pillar, upon which was marked its length and breadth. From many ancient inscriptions it is evident that the Romans added the following letters: H. M. H. N. S. *Hoc monumentum hæredes non sequitur*. See HORACE, b. i. sat. viii. 12. The heathens had a deity called Jupiter Terminalis, appointed to preside over bounds and land-marks. Numa Pompilius

appointed stones to be set as bounds to every man's land, and dedicated them to Jupiter Terminalis. He ordered that those who removed them should be slain as sacrilegious persons, and they and their oxen devoted to destruction. HOMER, *Il.* xii. 421. xxi. 405. VIRGIL, *Georg.* i. 125.

“A large stone, set upright, marks each man's property in some places; in others, only a few sticks; as no man ever thinks of removing his neighbour's land-mark.” PARSONS'S *Travels in Asia*, p. 36.

“In the institutes of Menu, which are supposed to have been written in the twelfth century before Christ, we find, amongst other laws, that the destroyers of known landmarks must suffer such corporal punishment as will disfigure them; as, for instance, depriving them of their eyes or hands.” MAURICE'S *Ind. Ant.* vol. vi. p. 305.

No. 210. —xx. 2. *And it shall be, when ye are come nigh unto the battle, that the priests shall approach and speak unto the people.]* Maimonides and the Talmudical writers speak much of a *sacerdos ad bellum unctus*: a priest anointed for war, who, they say, was anointed with the same oil that the high-priest was, being little inferior to him in dignity, though in the sanctuary he ministered only as a common priest, and wore no other garments than they did. His proper office was to attend the camp in time of war, and encourage the people to the battle. When he had pronounced the words contained in *Deut.* xx. 3, 4., standing on a high place before the whole army, another priest proclaimed it to all the people with a loud voice. Dr. JENNINGS (*Jewish Antiq.* vol. i. p. 207.) does not however seem satisfied with this account, and infers from the silence of Scripture on the point, that there really was no such officer.

No. 211. —xxi. 13. *She shall put the raiment of her captivity from off her.]* It was customary among the ancients for the women, who accompanied their fathers or husbands to battle, to put on their finest dresses and ornaments previous to an engagement, in order to attract the notice of the conqueror, if taken prisoners. See OVID. *Remed. Amor.* 343.

“The Indians in general are very strict in the observance of their laws relative to mourning for the dead. In

some nations they cut off their hair, blacken their faces, and sit in an erect posture with their heads closely covered, and depriving themselves of every pleasure." CARVER'S *Travels*, p. 407.

"The death of a near relation affects the Northern Indians so sensibly that they rend all their clothes from their backs, and go naked, till some persons less afflicted relieve them. After the death of a father, mother, husband, wife, son, or brother, they mourn, as it may be called, for a whole year, which they measure by the moons and seasons. These mournful periods are not distinguished by any particular dress, except that of cutting off the hair." HEARNE'S *Journey to the Northern Ocean*, p. 341.

No. 212. — xxi. 19. *Gate.*] The gates of cities, in these days, and for many ages after, were the places of judicature and common resort. Here the governors and elders of the city went to hear complaints, administer justice, make conveyances of titles and estates, and, in short, to transact all the public affairs of the place. And from hence is that passage in the Psalmist, *They shall not be ashamed when they speak with the enemies in the gate.* Ps. cxxvii. 5. It is probable that the room, or hall, where the magistrates sat, was over the gate, because *Boaz* is said *to go up to the gate*; and the reason of having it built there seems to have been for the conveniency of the inhabitants, who, being all husbandmen, and forced to pass and repass every morning and evening as they went and came from their labour, might be more easily called, as they went by, whenever they were wanted to appear in any business. *Universal Hist.* l. i. c. 7.

[In Morocco, the gate is still the place where judgment is held. "All complaints are brought, in the first instance, to the cadi, or governor, who, for that purpose; passes certain hours of the day in the gate of the city, partly for the sake of the fresh air, and partly to see all those who go out, and, lastly, to observe a custom which has long prevailed, of holding judgment there. The gate is contrived accordingly, being built like a square chamber, with two doors, which are not directly opposite to each other, but on two adjoining sides, with seats on the

other sides. In this manner David sat between two gates. *2 Samuel*, xviii. 24. HÖST'S *Account of Morocco and Fez*. ROSENMÜLLER.]

No. 213. — xxii. 5. *The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment.*] This prohibitory law seems directed against an idolatrous usage, which appears to be as ancient as Moses, and which later writers inform us was to be found among several nations in after times; and that too attended with the most abominable practices. From PLUTARCH (*De Isid. et Osir.* tom. ii. p. 368. edit. Xylandr.) we learn that the Egyptians called the moon the mother of the world, and assigned to her a nature both male and female: and BOYSE (*Pantheon*, p. 72.) says of Diana, Luna, or the moon, that the Egyptians worshipped this deity, both as male and female, the men sacrificing to it as Luna, the women as Lunus, and each sex on these occasions assuming the dress of the other. PARKHURST'S *Heb. Lex.* p. 107.

MACROBIUS (*Saturnal.* lib. iii. cap. 8.) says, that “there is an image of Venus in Cyprus, with a beard, but in a female dress with a sceptre, and the stature of a man, and they think that *she is both male and female.*” PHILOCHORUS also in his *Atthis* affirms, “that she is the moon, and that *the men sacrifice to her, dressed as women, and the women as men, because she is thought to be both male and female.*” JULIUS FIRMICUS, *De Errore profanarum Relig.* cap. 4., says, “The Assyrians and part of the Africans reckon the air the principal of the elements, and this they worship under an artificial image, (*imaginatâ figuratione*,) and have consecrated it by the name of *Juno* or the *Virgin, Venus, &c.*” And a little after; — “Whom their company of priests cannot duly serve unless they effeminate their countenances, smooth their skins, and *disgrace their male sex by female ornaments.*”

No. 214. — xxiv. 20. *When thou beatest thine olive-tree, thou shalt not go over the boughs again; it shall be for the stranger, the fatherless, and the widow.*] The sacred writings sometimes represent olives as beaten off the trees, and at other times as shaken. This does not indicate an improvement made in after times on the original mode of

gathering them, or different methods of procedure by different people in the same age and country, who possessed olive-yards; but rather expresses the difference between gathering the main crop by the owners, and the way in which the poor collected the few olive-berries that were left, and which, by the law of Moses, they were to be permitted to take. The abbot FORTIS, in his account of Dalmatia, (p. 412.) says, "That in the kingdom of Naples, and in several other parts of Italy, they used to beat the branches with long poles, in order to make the fruit fall." Answerably to this, the olives of the Holy Land continue to be beaten down to this time; at least, they were so gathered in the year 1774. HARMER, vol. iv. p. 106.

No. 215. — xxv. 4. *Thou shalt not muzzle the ox when he treadeth out the corn.*] It is customary in Arabia, and among the Moors in Barbary, to tread out the corn with cattle. The sheaves lie open and expanded on the threshing-floors, and the cattle continually move round them. The natives of Aleppo still religiously observe the ancient practice of permitting the oxen to remain unmuzzled, when they separate the corn from the straw. SHAW'S *Travels*, p. 221. RUSSELL'S *Nat. Hist. of Aleppo*, vol. i. p. 76. Sir R. K. PORTER'S *Travels in Persia*, vol. i. p. 11.

Pigs were sometimes employed in Egypt, as well as oxen, to tread out the corn. HERODOTUS, b. ii. c. 14.

No. 216. — xxv. 5. *If brethren dwell together, and one of them die and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife.*] The design of this law was to preserve as much as possible the regular descent of the families, and to maintain the distinction of the tribes of Israel. In many cases, it might not be either convenient or agreeable to the parties who were immediately concerned, but the general advantage was of more importance than any private accommodation. The regulation, therefore, appears to have been generally acted upon, with such relief as was afterwards granted, in cases where the enforcement of it would have been injurious. From this ancient custom the Athenians appear to have had that remarkable law, that no heiress must marry out of her

kindred, but shall resign up herself and her fortune to her nearest relation; and by the same law, the nearest relation was obliged to marry her. POTTER's *Gr. Ant.* vol. i. p. 159. TERENT. *Phormio*, act i. sc. 2.

Among the modern Eastern nations we still meet with the law or custom of marrying the brother's widow. Thus OLEARIUS (*Ambassador's Travels into Persia*, p. 417. Eng. ed.) informs us concerning the Circassians: "When a man dies without issue, his brother is obliged to marry the widow, to raise up seed to him." VOLNEY (*Voyage en Syrie*, tom. ii. p. 74.) observes, that "the druzes retain, to a certain degree, the custom of the Hebrews, which directed a man to marry his brother's widow: but this is not peculiar to them; for they have this as well as many other customs of that ancient people, in common with the inhabitants of Syria, and with the Arabians in general."

Amongst the Arabians, if a father left one or more widows, the sons often married them, provided they were not their own mothers. This usage was suppressed by Mohammed; and before his time it was marked with a degree of detestation. Lord HAILES (*Annals of Scotland*, p. 39.) informs us, that this custom prevailed in Scotland so late as the eleventh century; and he supposes that it might have originated from avarice, in order to relieve the heir from the payment of a jointure.

"Among the Afghauns, as among the Jews, it is thought incumbent on the brother of the deceased to marry his widow: and it is a mortal affront to the brother for any other person to marry her without his consent. The widow, however, is not compelled to take a husband against her will." ELPHINSTONE's *History of Caubul*, b. ii. ch. 3. See also VOLNEY's *Travels into Syria*, tom. ii. p. 74. NIEBUHR's *Description of Arabia*, p. 61.

No. 217. — xxvi. 14. *I have not eaten thereof in my mourning.*] In harvest-time the Egyptians offered the first-fruits of the earth, and kept the feast of Isis with doleful lamentations. JULIUS FIRMICUS, in relating this circumstance, severely reproves their folly, saying, "*Cur plangitis fruges terræ? &c.* Why do you bewail the fruits of the earth? why weep you at the growth of your seed? &c.

You should rather give thanks for these things to the most high God, whose bounty is not to be lamented; but bewail rather your own error." If this custom prevailed in Moses's time, it will easily be perceived why he cautioned the Israelites against it.

No. 218. — xxvii. 2, 3. *Thou shalt set thee up great stones, and plaister them with plaister, and thou shalt write upon them all the words of this law.*] Before the use of paper was found out, the ancients, particularly the Phœnicians and Egyptians, wrote their minds upon stones. This custom continued long after the invention of paper, especially if they desired any thing should be generally known, and be conveyed down to posterity. PATRICK, *in loc.*

No. 219. — xxviii. 5. *Blessed shall be thy basket and thy store.*] HASSELQUIST informs us, that baskets made of the leaves of the palm-tree are used by the people of the East on journies, and in their houses. P. 261. Mr. HARMER, (vol. i. p. 418. note,) conjectures that such baskets are referred to in these words, and that the store signifies their leathern bags, in both which they used to carry things in travelling. See also FORBES's *Oriental Memoirs*, vol. iii. p. 66.

No. 220. — xxviii. 24. *The Lord shall make the rain of thy land powder and dust.*] An extract from Sir T. ROE's *Embassy*, p. 373., will greatly illustrate this. "Sometimes there (in India) the wind blows very high in hot and dry seasons, raising up into the air a very great height thick clouds of dust and sand. These dry showers most grievously annoy all those among whom they fall; enough to smite them all with a present blindness; filling their eyes, ears, nostrils, and mouths too, if they be not well guarded; searching every place, as well within as without, so that there is not a little keyhole of any trunk or cabinet, if it be not covered, but receives some of the dust into it."

"We were much troubled with sand, so very subtle and light that the least air set it afloat, when it would insinuate itself in such a manner as to penetrate through the clothes to the very skin, in every part of the body. It was difficult to keep it out of our eyes, which I endeavoured to

effect by putting a gauze handkerchief under my turban, and letting it hang loose over my face; but I found that the remedy was worse than the disease." PARSONS'S *Travels*, p. 101.

The sand of the desert is so light in Mekran, that, when taken in the hand, the particles are scarcely palpable. The floating sand is exceedingly disagreeable to travellers. As they advanced, the cloud completely enveloped them, filling their eyes, ears, and mouths, and causing a most disagreeable sensation. KINNEIR'S *Geog. Memoir of the Persian Empire*, p. 222. PARK'S *Travels*, chap. 10. POTTINGER'S *Travels*, p. 132. WITTMAN'S *Travels in Turkey*, p. 331.

If this was the judgment threatened, it must have been a calamity much to be deprecated.

No. 221. — xxix. 23. *The whole land thereof is brimstone, and salt, and burning.*] The effect of salt, where it abounds, on vegetation, is described by burning. Thus VOLNEY, speaking of the borders of the Asphaltic Lake, or Dead Sea, says, "The true cause of the absence of vegetables and animals, is the acrid saltiness of its waters, which is infinitely greater than that of the sea. The land surrounding the lake being equally impregnated with that saltiness, refuses to produce plants; the air itself, which is by evaporation loaded with it, and which moreover receives vapours of sulphur and bitumen, cannot suit vegetation; whence the dead appearance which reigns around the lake." *Voyage en Syrie*, tom. i. p. 282. Thus also VIRGIL, *Georg.* ii. lib. 238.:

*Salsa autem tellus, et quæ perhibetur amara,
Frugibus infelix; ea nec mansuescit arando,
Nec Baccho genus, aut pomis sua nomina servat.*

*Salt earth and bitter are not fit to sow,
Nor will be tam'd or mended with the plough.
Sweet grapes degen'rate there, and fruits declin'd
From their first gen'rous juice, renounce their kind.* DRYDEN.

Hence the ancient custom of sowing an enemy's city, when taken, with salt, in token of perpetual desolation. *Judges* ix. 45. And thus in after times, (An. 1162,) the

city of Milan was burnt, razed, sown with salt, and ploughed by the exasperated Emperor *Frederick Barbarossa*. *Complete Syst. of Geog.* vol. i. p. 822.

Brantome informs us, that it was an ancient custom in France, to sow the house of a man with salt, who had been declared a traitor to his king. Charles the Ninth, King of France, caused the house of the Admiral Coligni, whom he and the Duke of Guise caused to be murdered, with thousands more of the Protestants, on the eve of St. Bartholomew 1572, to be sown with salt.

No. 222. — xxxi. 19. *Put it in their mouth.*] That is, says Bp. *Patrick*, that they might sing it, and thereby preserve it in their memory. It was always thought the most profitable way of instructing people, and communicating things to posterity, to put them into verse. ARISTOTLE (*Probl.* 28. sec. 19.) says, that people anciently sung their laws, and that the Agathyrsi continued to do so in his days. The laws of Charondas (as *Athenæus* informs us out of *Hermippus*) were sung at Athens over a glass of wine, and were therefore written in some sort of verse. *Tully* also reports, that it was the custom among the old Romans to have the virtues and praises of famous men sung to a pipe at their feasts. This he apprehends they learned from the ancient Pythagoreans in Italy; who were accustomed to deliver verses containing those precepts which were the greatest secrets in their philosophy, and composed the minds of the scholars to tranquillity by songs and instruments of music.

“ The Arabians often sing the exploits of their scheichs. Not long since the tribe of Khasael, having obtained a victory over the pacha of Bagdad, made a song, in which the actions of every one of their chiefs were celebrated. But the tribe of Khasael, being beaten next year by the pacha, a poet of Bagdad made a parody of the Arabian song, in which he extolled the valor of the pacha and his officers. In my time the song of the Arabians still continued to be sung at Bagdad, and among the Bedouins. When Assad, pacha of Damascus, who had long commanded the caravans, and was beloved by the Arabians, was assassinated by order of the sultan, the Bedouins

made an elegy on his death, and sang it openly in the towns of Syria. That piece is in the form of a dialogue, between some Arabians, the daughters of the scheich of the tribe of Harb, and the lieutenant of the assassinated pacha." NIEBUHR's *Travels*, vol. ii. p. 255.

No. 223. — xxxii. 13. *And oil out of the flinty rock.*] This must mean the procuring of it from the olive-trees growing there. MAUNDRELL (*Journey at March 25.*) speaking of the ancient fertility and cultivation of Judea, says, "The most rocky parts of all, which could not well be adjusted for the production of corn, might yet serve for the plantation of vines and olive-trees, which delight to extract, the one its fatness, the other its sprightly juice, chiefly out of such dry and flinty places." Thus VIRGIL:

Difficiles primum terræ, collesque maligni ,
Tenius ubi argilla, et dumosis calculus arvis
Palladia gaudent silva vivacis olivæ. *Georg. ii. 179.*

No. 224. — xxxii. 40. *For I lift up my hand unto heaven.*] This was an ancient mode of swearing, or taking an oath, *Gen. xiv. 22.* So, when God promised to bring the Israelites into Canaan, he is said *to lift up his hand, Exod. vi. 8. Nehem. ix. 15.* From hence some think the word *promittere* is derived, signifying to engage by stretching out the hand; and that from hence sprang the custom of stretching out and lifting up the hand when they took an oath. Thus also VIRGIL:

Suspiciens cœlum, tenditque ad sidera dextram.
Æn. xii. 196.

Thus Agamemnon swears in HOMER:

—— το σκηπτρον ανεσχεθε πασι θεοισιν. *Il. vii. 412.*

To all the gods his sceptre he uplifts.

Among the Jews the juror held up his right hand towards heaven. See *Psalms cxliv. 8.* This form is still retained in Scotland.

An ancient document executed by the King of Malabar begins in this manner. "In the peace of God, the King, which hath made the earth, according to his pleasure. To this God, I, Airvi Brahmin, have lifted up mine hand, and

have granted by this deed, &c." BUCHANAN'S *Christian Researches*, p. 196. See *Ezek.* xx. 5. *Gen.* xiv. 22. *Dan.* xii. 7. *Rev.* x. 5, 6.

No. 225. — xxxiii. 19. *And of treasures hid in the sand.*] SCHEUCHZER, in his *Physica Sacra*, on the place, refers this to the river Belus, which ran through the tribe of Zabulon, and which, according to *Strabo*, *Pliny*, and *Tacitus*, was remarkable for furnishing the sand of which they anciently made glass. But it seems much more natural to explain the *treasures hid in the sand*, of those highly valuable murices and purpuræ or purple fish, which were found on the sea-coast near the country of Zabulon and Issachar, and of which those tribes partook in common with their heathen neighbours of Tyre, who rendered the curious dyes made from those shell-fish so famous among the Romans, by the names of *Sarranum Ostrum*, *Tyrrii Colores*. See GOGUET, *Origin of Laws*, part ii. b. 2. ch. 2. art. i. vol. ii. p. 95. *Edinburgh*.

In the Chaldæe paraphrase, which is ascribed to Jonathan, the son of Uziel, the two foregoing explanations of the expressions "the abundance of the sea," and "the treasures hid in the sand," are combined. This explanatory paraphrase is as follows. "For they will dwell on the banks of the Great Sea; they will eat the fine sea-fish Thynnus; they will collect the purple fish, and dye the threads of their garments with its blood; they will fetch from the sand mirrors and glasses; for the treasures of the sea-coast are opened to them."

No. 226. — xxxiv. 8. *And the children of Israel wept for Moses in the plains of Moab thirty days.*] It was usual in the East to mourn for such persons as were absent from home when they died, and were buried at a distance from their relations. IRWIN relates, (*Travels*, p. 254.) that one of the inhabitants of Ghinnah being murdered in the desert, gave birth to a mournful procession of females, which passed through the different streets, and uttered dismal cries for his death. *Josephus* expressly declares it was a Jewish custom; and says, that upon the taking of Jotapata, it was reported, that he (*Josephus*) was slain; and that these accounts occasioned very great mourning at Jerusa-

salem. It was after this manner that the Israelites lamented the death of Moses. He was absent from them when he died, neither did they carry him to the grave, but they wept for him in the plains of Moab. The mourning for Aaron, who died in Mount Hor, might probably be of the same kind. *Numbers xx. 25 — 29.* HARMER vol. iii. p. 392.

No. 227. — JOSHUA, v. 15.

Loose thy shoe from off thy foot.

THE custom which is here referred to, not only constantly prevailed all over the East, from the earliest ages, but continues to this day. To pull off the *sandals*, or slippers, is used as a mark of respect, on entering a mosque or a temple, or the room of any person of distinction; in which case they were either laid aside, or given to a servant to bear. Ives (*Travels*, p. 75.) says, that “at the doors of an Indian pagoda are seen as many slippers and sandals as there are hats hanging up in our churches.” The same custom prevails amongst the Turks. MAUNDRELL, p. 29. describes exactly the ceremonials of a Turkish visit, on which (though an European and a stranger) he was obliged to comply with this custom.

This custom is practised by the Siamese when they approach their princes and governors, to whom a deference, amounting nearly to adoration, is paid: an observant traveller mentions it in his audience before the Berklam or Chancellor of Siam. “We turned towards the house where he gives public audience, and appears with all his pomp and splendour. We ascended a stony staircase, and then pulled off our shoes.” KAEMPFER’s *Japan*, vol. i. p. 17.

At Asmere, in India, is the tomb of Hodgee Mundee, the great Indian saint. The sepulchre, with the buildings about it, is a very noble thing: it is as rich and fine as a prodigal, blind zeal and superstition might be supposed to make a thing for which it expresses the highest respect. You pass three large courts before you come to it, the first of which is near an acre of ground, and is paved with black and white marble; the others are proportionably large: but the nearer the sepulchre the more extravagant the pomp and glory of them. There is such an opinion of the sanc-

tity of all these places adjacent to the tomb, that no person dares walk there without a naked foot; you must be quite bare, or not pretend to tread any part of these hallowed courts. FINCH's *Travels in India*, HARRIS's *Coll.* vol. i. p. 89.

In the description of a public triumph in Mexico, the same observance is noticed. "The victories gained were so great, that the rejoicings in Cusco on that score lasted a month. There were of all the several conquered nations there to grace the ceremony, and bear a part in the entertainment: they all appeared in their several different habits, and with the martial music used in their respective countries. They were divided into so many distinct bands and troops, which marched in order after the inca and the generals, to the temple of the sun. All the rest put off their shoes when they came to the boundaries of the temple; only the inca himself kept his on till he came to the very door, where he made his feet bare, and then went in, and gave thanks for the mighty victories he had gained." HARRIS's *Coll.* vol. i. p. 782.

When Montezuma delivered himself to Cortes, he was accompanied by two hundred lords, dressed in a style superior to the other nobles, but bare-footed, two by two, keeping close on each side to the walls of the houses, to shew the respect they bore to their sovereign. CULLEN's *Mexico*, vol. ii. p. 64.

And when Cortes, with his four captains and a few soldiers, went to pay their respects to Montezuma, we are told, that after passing through three courts and some halls to the East anti-chamber, in order to come at the hall of audience, they were politely received by several lords who kept guard, and were forced to put off their shoes, and to cover their pompous dresses with coarse garments. *Ibid.* p. 70.

"On the floor or ground was spread a carpet of rich colors and fine texture, and over this were laid pieces of soft nammed, a kind of felt, on which we placed ourselves, having left outside the door, according to Persian custom, our boots, shoes, and slippers." Sir W. OUSELEY's *Travels in the East*, vol. i. p. 267.

“ Stated distances were fixed for taking off our shoes ; some of the ambassador’s suite being obliged to take their’s off at a considerable distance from the king, whilst others, whose rank gave them more privilege, kept them on until near to the stairs which led into the room. As the Persians allow to their monarch a great character of sanctity, calling him the *Zib Allah*, the shadow of the Almighty, they pay him almost divine honours. Besides making the *Ziaret*, the taking off their shoes implies that the ground which surrounds him is sacred ; and this circumstance will illustrate what the captain of the Lord of Hosts said to Joshua. ‘ Loose thy shoe from off thy foot ; for the place whereon thou standest is holy.’ ” MORIER’S *Second Journey through Persia*, p. 172. HOLLAND’S *Travels in Albania*, p. 316. Sir W. OUSELEY’S *Travels in the East*, vol. ii. p. 12. Sir R. K. PORTER’S *Travels in Persia*, vol. i. p. 235. DODWELL’S *Tour through Greece*, vol. i. p. 151. COX’S *Journal of a Residence in the Burman Empire*, p. 13. FRASER’S *Tour through the Himala Mountains*, p. 428.

Amongst the *Egyptians* no man was permitted to enter their idol temples with shoes on his feet, because they were made of the skin of dead beasts, and therefore accounted a pollution.

Μὴ καθαρῶ γὰρ καθαροῖς ἐφάπτεσθαι μὴ ἔ' δεμίτον ᾗ.

PLATO, in *Phæd.* cap. 11.

The *Turks*, when they are called to public prayers, put off their shoes at the *Mosque* door, summo cum silentio dis-calceati ad instratum pavementum accedunt: et, summo silentio oratione peractâ resumptisque calceis, discedunt. MARONIT *de Moribus Oriental.* c. 12.

No. 228. — vii. 6. *And put dust upon their heads.*] This was an expression of great grief, and of a deep sense of their unworthiness to be relieved. With this view it was a very usual practice with the Jews, 1 *Sam.* iv. 12. 2 *Sam.* i. 2. ; it was also imitated by the Gentiles, as in the case of the Ninevites, *Jonah*, iii. 6. HOMER also describes Achilles lamenting the death of Patroclus, by throwing

dust upon his head, and lying down in it. (*Iliad*. Σ. 23, 24.)
Thus also VIRGIL.

—— It scissâ veste Latinus,
Conjugis attonitus fatis, urbisque ruina,
Canitiem immundo perfusam pulvere turpans.

Æn. xii. 609.

*Latinus tears his garments as he goes,
Both for his public and his private woes;
With filth his venerable beard besmears,
And sordid dust deforms his silver hairs.*

DRYDEN.

The Greeks and Trojans had the same custom, as appears from HOMER. Thus of Priam bewailing his son Hector, *Il.* xxiv. lin. 164.

—— Αμφι δε πολλη
ΚΟΠΡΟΣ εην κεφαλη τε και αυχενι τοιο γεροντος,
Την ρα κυλινδομενος καταμησατο χερσιν εησιν.

—— With frantic hands he spread
Of dirt abundance o'er his neck and head.

POPE.

So LUCIAN mentions sprinkling dust upon the head as a mourning ceremony among the Greeks, in his time, και ΚΟΝΙΣ επι τη κεφαλη πασσειται. *De Luct.* tom. ii. p. 431.
Dr. M'LEOD's *Voyage to Africa*, p. 47.

“According to justice, and to the customs even of the traders themselves, he would have been obliged to pay the further freight of my baggage out of his own pocket; but he was so loud in his oaths and lamentations, exclaiming, that he was a ruined man, and besmearing his face with dirt and dust, in sign of excessive grief, that he brought the chiefs of the caravan all over to his side; and I was obliged to contract a second time for the freight of my goods and provisions with one of the Bedouins Ababde.”
BURCKHARDT's *ravels in Nubia*, p. 176.

No. 229. — ix. 4. *Wine bottles.*] CHARDIN informs us, that the Arabs, and all those that lead a wandering life, keep their water, milk, and other liquors, in leathern bottles. “They keep in them more fresh than otherwise they would do. These leathern bottles are made of goat-skins. When the animal is killed, they cut off its feet and its

head, and they draw it in this manner out of the skin without opening its belly. They afterwards sew up the places where the legs were cut off, and the tail, and when it is filled, they tie it about the neck. These nations and the country people of Persia never go a journey without a small leathern bottle of water hanging by their side like a scrip. The great leathern bottles are made of the skin of a he-goat, and the small ones, that serve instead of a bottle of water on the road, are made of a kid's skin." These bottles are frequently rent when old and much used, and are capable of being repaired by being bound up. This they do, CHARDIN says, "sometimes by setting in a piece; sometimes by gathering up the wounded place in manner of a purse; sometimes they put in a round flat piece of wood, and by that means stop the hole." MAUNDRELL gives an account exactly similar to the above. Speaking of the Greek convent at Bellmount, near Tripoli, in Syria, he says, "The same person whom we saw officiating at the altar in his embroidered sacerdotal robe, brought us the next day, on his own back, a kid and a goat-skin of wine, as a present from the convent." *Journey, March 12.* These bottles are still used in Spain, and called *borráchas*. Mr. BRUCE gives a description of the *girba*, which seems to be a vessel of the same kind as those now mentioned, only of dimensions considerably larger. "A *girba* is an ox's skin, squared, and the edges sewed together very artificially, by a double seam, which does not let out water, much resembling that upon the best English cricket balls. An opening is left at the top of the *girba*, in the same manner as the bung-hole of a cask, around this the skin is gathered to the size of a large handful, which, when the *girba* is full of water, is tied round with whipcord. These *girbas* generally contain about sixty gallons each, and two of them are the load of a camel. They are then all besmeared on the outside with grease, as well to hinder the water from oozing through, as to prevent its being evaporated by the heat of the sun upon the *girba*, which, in fact, happened to us twice, so as to put us in imminent danger of perishing with thirst." *Travels*, vol. iv. p. 334. Vid. HARMER, vol. i. p. 132.

“The water, in leaving Egypt, is commonly conveyed in goat-skins artificially prepared; but no skin can entirely prevent evaporation. On their march from Soudan to Egypt, the Jelabs oftener use ox-hides, formed into capacious sacks, and properly seasoned with tar or oil; a pair of these is a camel’s load. They keep the water in a better state for drinking than the smaller, and these sacks are sold to great advantage throughout Egypt; a pair of the best kind being sometimes worth thirty piastres; they are the common instruments for conveying water from the river to different parts of each town. The camels are not allowed to partake of this store, which, after all the care that can be taken of it, is often very nauseous, from the tar, the mud which accompanies the water in drawing, heat, &c. Six of the smaller skins, or two of the larger, are generally esteemed sufficient for four persons for as many days.” BROWNE’S *Travels in Africa, Egypt, and Syria*, p. 252. See also Sir W. OUSELEY’S *Travels in the East*, vol. i. p. 246.

HOMER mentions wine being brought, ἀσινω ἐν αἰγείῳ, in a goat’s skin. *Il.* iii. 247. *Odys.* vi. 78. HERODOTUS, ii. 121.

No. 230. — x. 11. *The Lord cast down great stones from heaven.*] Some writers are of opinion that this was hail, larger and more violent than usual; others maintain that Joshua is to be understood literally of a shower of stones: such a circumstance, so far from being impossible, has several times occurred. The Romans, who looked upon showers of stones as very disastrous, have noticed many instances of them. Under the reign of *Tullius Hostilius*, when it was known to the people of Rome that a shower of stones had fallen on the mountain of Alba, at first it seemed incredible. They sent out proper persons to enquire into this prodigy; and it was found that stones had fallen after the same manner as a storm of hail driven by the wind. TIT. LIV. lib. i. decad. i. p. 12. *Idem*, lib. xxv. xxx. xxxiv. xxxv. *et alibi passim*. Some time after the battle at Cannæ there was seen upon the same mountain of Alba a shower of stones, which continued for two days together. In 1538, near a village in Italy called Tripergola, after

some shocks of an earthquake, there was seen a shower of stones and dust, which darkened the air for two days; after which they observed that a mountain had risen up in the midst of the Lucrine Lake. MONTFAUCON *Diar. Italic.* cap. 21.

ALBERTUS AQUENSIS, one of the writers in the Collection, *Gesta Dei per Francos*, in describing the expedition of Baldwin the First, in the Holy Land, observes, that when he and his army were in the Arabian mountains, in the vicinity of the Dead Sea, they suffered incredibly from horrible hail, terrible frost, and indescribable rain and snow, so that thirty of his men perished by them. *Hist. Hieros.* p. 307.

Some stones fell from the sky in the province of Benares in the year 1799. Lord VALENTIA (*Travels*, Appendix,) has given the testimony of six witnesses. A meteor was passing which gave a great light, three reports were heard like the firing of a cannon, afterwards many like the firing of musquets, and it broke into several pieces. Several stones fell in different places, in size from ten pounds to a quarter of a pound; they were black, and smelt like burnt gunpowder: on being broken, they appeared of a crumbling nature, like shining sand. This instance is of peculiar importance, because, it is said, a stone of the same kind is not to be found any where, and there can be no doubt of its having proceeded from the meteor. One of the most extraordinary facts of this kind occurred in Spain in the year 1438, when a shower of stones fell, without any previous explosion, some of them as large as half a bushel, and yet not weighing half a pound, for they resembled indurated foam in the hollowness and lightness of their texture. The two contemporary accounts of this remarkable fact are inserted in the *Third Edition of SOUTHEY's Letters from Spain and Portugal*.

No. 231. — xvii. 16. *Chariots of iron.*] This does not intimate that the chariots were made of iron, but that they were armed with it. Such chariots were by the ancients called *currus falcati*; and in Greek δρεπανοφυραι. They had a kind of scythes of about two cubits long, fastened to long axle-trees on both wheels: these being driven

swiftly through a body of men made great slaughter, mowing them down like grass or corn. See XENOPHON *Cyropædia*, lib. vi. QUINTIUS CURTIUS, lib. iv. cap. 9.

No. 232. — xxiv. 30. *And they buried him in the border of his inheritance in Timnath-Serah.*] This place is in Judges ii. 9., called Timnath-hæres, because of the image of the sun engraven on his sepulchre, in memory of that famous day when the sun stood still till he had completed his victory. Chap. x. This is asserted by several of the Jewish authors. HOTTINGER *Cippi Hebraici*, p. 32., and *Smegma Orientale*, cap. viii. p. 523.) Memorials, alluding to particular transactions in the lives of great men, were frequently made use of to adorn their tombs. *Tully* has recorded concerning Archimedes, that a sphere and a cylinder were put upon his monument. PATRICK.

No. 233. — xxiv. 30. There is a remarkable addition in the Septuagint to the Sacred History, concerning *Joshua*, which deserves attention, and naturally engages the mind to enquire whether it was made by the Egyptian translators of the Jewish Scriptures, in conformity to what they knew was practised in the burials of Egypt, or whether it was on that account expunged by the Jewish critics from the Hebrew original. The *Vatican* copy of the Septuagint has given us this addition to the account that appears in the Hebrew copies of the interment of Joshua, (ch. xxiv. v. 30.) “ These they put with him, into the sepulchre in “ which they buried him, the *knives of flint*, with which “ he circumcised the children of Israel in Gilgal, when “ he brought them out of Egypt, as the Lord commanded “ them, and there they are unto this day.” On the contrary, the famous Alexandrine copy of the Septuagint, and some others, have not these clauses. Whether this superadded account is spurious or not, there seems to be a manifest allusion to the manner in which the ancient Egyptians were accustomed to bury their dead. MAILLET informs us, “ that some time before he wrote, the principal person of *Sacara*, a village near the plain where the mummies lie buried, caused some of these subterraneous vaults to be opened; and, as he was very much my friend, he communicated to me various curiosities, a great number of

mummies, of wooden figures, and inscriptions in hieroglyphical and unknown characters, which were found there. In one of these vaults, they found, for instance, the coffin of an embalmed body of a woman, before which was placed a figure of wood, representing a youth on his knees, laying a finger on his mouth, and holding with his other hand a sort of chafing dish, which was placed on his head, and in which, without doubt, had been some perfumes. This youth had divers hieroglyphical characters on his stomach. They broke this figure in pieces, to see if there was any gold enclosed in it. There was found in the mummy, which was opened in like manner for the same reason, a small vessel about a foot long, filled with the same kind of balsam with that made use of to preserve bodies from corruption; perhaps this might be a mark by which they distinguished those persons who had been employed in embalming the dead." P. 277. He goes on: "I caused another mummy to be opened, which was the body of a female, and which had been given me by the Sieur Bagarry; it was opened in the house of the Capuchin fathers of this city (Grand Cairo). This mummy had its right hand placed upon its stomach, and under this hand were found the strings of a musical instrument, perfectly well preserved. From hence I should conclude, that this was the body of a person that used to play on this instrument, or at least of one that had a great taste for music. I am persuaded that if every mummy were examined with the like care, we should find some sign or other by which the character of the party would be known." The burying of those *knives of flint* with Joshua must have been done, or supposed to have been done, as a mark of an event the most remarkable of his life, in conformity to the Egyptian modes of distinguishing the dead, by tokens of a similar nature. HARMER, vol. iv. p. 398.

No. 234. — JUDGES, i. 14.

And she alighted from off her ass.

THE alighting of those that ride is considered in the East as an expression of deep respect. Pococke tells us, (*Trav.* vol. i. p. 35.) that they descend from their asses in Egypt when they come near some tombs there, and that Christians and Jews are obliged to submit to this.

“We met a Turk,” says Dr. RICHARD CHANDLER, in his *Asiatic Travels*, “a person of distinction, as appeared from his turban. He was on horseback with a single attendant. Our janizary and Armenians respectfully alighted, and made him a profound obeisance, the former kissing the rim of his garment.” P. 200.

So Niebuhr tells us, that at Kahira (Grand Cairo), “the Jews and Christians who, it may be, alighted at first through fear or respect, when a Mohammedan with a great train on horseback met them, are now obliged to pay this compliment to above thirty of the principal people of that city. When these appear in public, they always cause a domestic to go before to give notice to the Jews and Greeks, and even the Europeans that they meet with, to get off their asses as soon as possible, and they are qualified on occasion to force them with a great club, which they always carry in their hands.” *Description de l'Arabie*, p. 39.

No. 235. — iii. 18. *When he had made an end to offer the present.*] There is often in the East a great deal of pomp and parade in presenting their gifts. “Through ostentation,” says MAILLET, (*Lett.* x. p. 86.) “they never fail to load upon four or five horses what might easily be carried by one. In like manner as to jewels, trinkets, and other things of value, they place in fifteen dishes what a single plate would very well hold.”

“The presents were arranged prettily in trays and vases, and carried in great form on the heads of servants; but they were less acceptable, because for each the conductor required a present in money. By such means, the great men in Persia pay their servants, who in general receive no other wages.” MORIER’S *Journey through Persia*, p. 73.

Della Valle says, that it is the custom in Persia, when presents are brought to the king, that no person carries more than one in his hand, or rather in both hands, however small it may be.

Something of this pomp seems to be referred to in this passage, where we read of *making an end of offering the present*, and of a number of people who conveyed it. This remark also illustrates 2 Kings, viii. 9. *So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels’ burden.* HARMER, vol. ii. p. 18.

No. 236. — iii. 19. *All that stood by him went out from him.]* From a circumstance mentioned by Mr. BRUCE, it appears that Ehud acted in strict conformity to the customs of the time and place, so that neither the suspicion of the king nor his attendants should be excited by his conduct. It was usual for the attendants to retire when secret messages were to be delivered. “I drank a dish of coffee, and told him, that I was a bearer of a confidential message from Ali Bey of Cairo, and wished to deliver it to him without witnesses, whenever he pleased. The room was accordingly cleared without delay, excepting his secretary, who was also going away, when I pulled him back by the clothes, saying, Stay, if you please; we shall need you to write the answer.” *Travels*, vol. i. p. 153.

No. 237. — iii. 31. *And after him was Shamgar, the son of Anath, which slew of the Philistines six hundred men with an ox-goad.]* Mr. MAUNDRELL (*Journey at April 15.*) has an observation which at once explains this transaction, and removes every difficulty from the passage. He says, “The country people were now every where at plough in the fields, in order to sow cotton. It was observable, that in plowing they used goads of an extraordinary size; upo-

measuring of several, I found them about eight feet long, and at the bigger end, six inches in circumference. They were armed at the lesser end with a sharp prickle for driving the oxen, and at the other end with a small spade, or paddle of iron, strong and massy, for cleansing the plough from the clay that encumbers it in working. May we not from hence conjecture, that it was with such a goad as one of these that Shamgar made that prodigious slaughter related of him, *Judges* iii. 21? I am confident that whoever should see one of these instruments, would judge it to be a weapon not less fit, perhaps fitter, than a sword for such an execution. Goads of this sort I saw always used hereabouts, and also in Syria; and the reason is, because the same single person both drives the oxen, and also holds and manages the plough; which makes it necessary to use such a goad as is above described, to avoid the incumbrance of two instruments."

At Tyre "they were ploughing the ground for corn. Oxen were yoked in pairs for this purpose, and the plough was small and of simple construction; so that it appeared necessary for two to follow each other in the same furrow, as they invariably did. The husbandman holding the plough with one hand, by a handle like that of a walking crutch, bore in the other a goad of seven or eight feet in length, armed with a sharp point of iron at one end, and at the other with a plate of the same metal, shaped like a calking chisel. One attendant only was necessary for each plough, as he who guided it with one hand spurred the oxen with the point of the goad, and cleared the earth from the plough-share by its spaded heel with the other." BUCKINGHAM'S *Travels in Palestine*, p. 57.

From HOMER, (*Il.* vi. lin. 130, &c.) it should seem that the *ox-goads* used in his time and country were of a similar kind; since he there describes the votaries of Bacchus as pursued and slain by Lycurgus with an *ox-goad*, *δεινομεναι βεπληγι*.

No. 238. — iv. 17 — 20.] POCOCKE, giving an account of the manner in which he was treated in an Arab tent, in his journey to Jerusalem, says, his conductor led him two or three miles to his tent, and that there he sat with his wife and others round a fire. "The Arabs are not so scru-

pulous as the Turks about their women, and though they have their harem, or women's part of the tent, yet such as they are acquainted with come into it. I was kept in the harem for greater security; the wife being always with me, no stranger ever daring to come into the women's apartment, unless introduced." Vol. ii. p. 5. Nothing can be a better comment on this passage than this story.

No. 239.—iv. 19. *And she opened a bottle of milk, and gave him drink.*] Jael certainly shewed her regard to Israel by destroying Sisera, but it is as certain that she did not do it in the most honourable manner — there was treachery in it: perhaps in the estimation of those people, the greatest treachery. Among the later Arabs, giving a person drink has been thought to be the strongest assurance of their receiving him under their protection. When Guy de Lusignan, king of Jerusalem, was taken prisoner, and was conducted before Saladin, he demanded drink, and they gave him fresh water, which he drank in Saladin's presence: but when one of his lords would have done the same, Saladin would not suffer it, because he did not intend to spare his life; on the contrary, advancing to him, after some expostulations, he cut off his head. D'HERBELOT, p. 371. HARMER, vol. ii. p. 469.

No. 240.—iv. 21. *A nail of the tent.*] SHAW, describing the tents of the Bedouin Arabs, (p. 221. 4to.) says, "These tents are kept firm and steady, by bracing or stretching down their eaves with cords tied down to hooked wooden pins well pointed, which they drive into the ground, with a mallet; one of these pins answering to the nail, as the mallet does to the hammer, which Jael used in fastening to the ground the temples of Sisera." See *Exod.* xxvii. 19. xxxv. 18. *Judges* v. 26.

No. 241.—v. 6. *In the days of Shamgar, the son of Anath, the highways were unoccupied, and the travellers walked through by-ways.*] Though there are roads in the Eastern countries, it is very easy to turn out of them, and to go to a place by winding about over the lands, when that is thought safer. SHAW took notice of this circumstance in Barbary, where, he says, he found no hedges, or mounds, or inclosures, to retard or molest them. *Travels*, Pref. p. 14. To this Deborah doubtless refers, when she says,

In the days of Shamgar, the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through by-ways. The account Pococke gives of the manner in which the Arab, under whose care he had put himself, conducted him to Jerusalem, greatly illustrates this circumstance; he says, "It was by night, and not by the high road, but through the fields; and I observed that he avoided as much as he could going near any village or encampment, and sometimes stood still, as I thought, to hearken." Just in that manner people were obliged to travel in Judea in the days of Shamgar and Jael. HARMER, vol. i. p. 452.

No. 242 — v. 10. *Ye that ride on white asses.*] In this song Deborah expressly addresses herself to those who sit in judgment, whom she describes as riding upon *white asses*. Officers of justice, it seems, form a part of the procession, and they are going up to the high place, as usual, for the purpose of holding their annual judgment. They ride on asses, which appear to be white from the garments which have been spread over them for the accommodation of their riders; none but white garments being worn by the Hebrews during their public festivals and days of rejoicing. When Alexander the Great came to Jerusalem, we are informed by JOSEPHUS, (*Ant.* l. xi. c. 8.) that he was met by the people in white raiment, the priests going before them. Philo also, in his book *περι αρετων*, describing the public rejoicings in Europe and Asia, speaks of sacrifices, men dressed in white and garlands, solemn assemblies, and nightly feasts, with pipe and harp. It was customary to throw the white garments thus worn over animals that carried persons of distinction. HURDIS'S *Diss.* p. 62. Dr. Gill seems rather to favour the idea, that they were really *white asses*, and not such as were made to appear so from having white garments thrown over them. He observes, that a traveller in those parts (*Cartwright*) tells us, that on the banks of the Euphrates he had beheld every day great droves of wild beasts, as wild asses, &c. all white.

"The Mollahs, or men of the law, are generally to be seen riding about on mules; and they also account it a

dignity, and suited to their character, to ride on white asses." MORIER'S *Second Journey through Persia*, p. 136.

No. 243.—v. 11. *They that are delivered from the noise of archers in the places of drawing water.*] SHAW mentions (*Trav.* p. 20.) a beautiful rill in Barbary, which is received into a large bason, called *shrub we krub*, (drink and away,) there being great danger of meeting there with rogues and assassins. If such places be proper for the lurking of murderers in times of peace, they must be suitable to lie in ambush in times of war: a circumstance that Deborah takes notice of in her song. HARMER, vol. ii. p. 235.

No. 244.—v. 25. *Butter.*] D'ARVIEUX informs us (*Voy. dans la Pal.* p. 200.) that the Arabs make butter by churning in a leathern bottle. Hence Jael is said to have opened a *bottle of milk* for Sisera, *Judges* iv. 19. Mr. HARMER (vol. i. p. 281.) supposes that she had just been churning, and pouring out the contents of her bottle into one of the best bowls or dishes she had, presented this butter-milk to him to quench his thirst.

" Their butter, made from the milk of goats or sheep, is churned by the women, who suspend from the apex of three sticks, placed pyramidically, a skin, partly filled with milk and partly inflated. This they move rapidly to and fro till the process is completed." MACMICHEL'S *Journey to Constantinople*, p. 212.

No. 245.—v. 30. *Have they not divided the prey—to Sisera a prey of divers colours, a prey of divers colours of needle-work, of divers colours of needle-work on both sides.*] These were the richest part of the spoil, being highly esteemed by all people. PLINY (lib. viii. cap. 48.) mentions a great variety of them, both in his own and in ancient times; for he takes notice that *Homer* speaks of painted garments, *pictas vestes*, which shone with flowers and trees in beautiful colours. The Phrygians afterwards wrought these with needles, and Attalus invented the interweaving of gold into them. But, for these garments, Babylon was above all places famous; from whence they had the name of Babylonish garments, and were much valued, *Josh.* vii. 21. In later ages *Peter Martyr* observes that they were so esteemed, that only the

greater sort of persons were allowed to wear them; which may be the reason that they are here appropriated to Sisera as his part of the spoil.

It appears from HOMER, *Il.* vi. lin. 289, &c. that the women of *Sidon* were famous for such kind of *variegated* works before the Trojan war. And in *Il.* iii. lin. 125, &c. *Il.* xxii. lin. 441., we find Helen and Andromache employed on such at their looms.

Those elegant productions called Palampores, which abound in all parts of the East, were of very remote antiquity. Not only the finely-flowered linens noticed by Strabo, but Herodotus relates that the nations of Caucasus adorned their garments with figures of various creatures, by means of the sap of certain vegetables, which, when macerated and diluted with water, communicated colours that cannot be washed out, and are no less permanent than the texture itself. The Arabian Tales repeatedly describe those “fine linens of India, painted in the most lively colours, and representing beasts, trees, flowers,” &c. *Arab. Nights*, vol. iv. p. 217, &c.

No. 246. — vi. 19. *And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour; the flesh he put in a basket, and he put the broth in a pot, and brought it out to him under the oak, and presented it.]* There is a passage in Dr. SHAW that affords a perfect commentary on this text. It is in his preface, p. 12. “Besides a bowl of milk, and a basket of figs, raisins, or dates, which upon our arrival were presented to us, to stay our appetites, the master of the tent where we lodged, fetched us from his flock, according to the number of our company, a kid or a goat, a lamb or a sheep; half of which was immediately seethed by his wife, and served up with cuscasooe: the rest was made kab-ab, i. e. cut into pieces and roasted; which we reserved for our breakfast or dinner next day.” See PARSONS’S *Travels in Asia*, p. 39.

“The owner of the little hut where we lodged, welcomed us, as we entered, with the usual hearty hospitality of his countrymen; seating himself upon the clean and well-swept floor of his dwelling, with his back leaning against his upright sacks of corn, he bade his wife be brisk,

and get a cake of bread ready, and bake it upon the hearth, while he peeled the onions, for, said he, the strangers shall eat and be merry. The cake was soon prepared, and covered with glowing embers; the wife every now and then pushing the hot coals aside with her fingers, to see when the edges of the dough began to crack. Presently it was all uncovered, and taking it from the fire, she wiped off the ashes with her woollen apron, and then, breaking it nicely into shares, she gave to each person present a smoking portion, accompanied by a large peeled onion. The custom is, to eat the onion raw, with the hot cake of the unleavened bread; and this diet we relished with a little salt, to the full as much as did our host himself, who, setting the example, encouraged us, by adding, that his sacks were all full, and that we need not fear to eat plentifully." CLARKE'S *Travels*, vol. iv. p. 80.

May we not imagine that Gideon, presenting some slight refreshment to the supposed prophet, according to the present Arab mode, desired him to stay till he could provide something more substantial for him; that he immediately killed a kid, seethed part of it, made kab-ab of another part of it, and when it was ready, brought out the stewed meat in a pot, with unleavened cakes of bread which he had baked; and the kab-ab in a basket for his carrying away with him, and serving him for some after repast in his journey? Nothing could be more convenient for the carriage of the reserved meat than a light basket; and *Thevenot* informs us, that he carried his ready-dressed meat with him in a maund. HARMER, vol. i. p. 330.

[The preparation of the above mentioned dish, called kuskus in Arabic, is done according to Host (in *The Accounts of Morocco and Fez*, 107.) in the following manner: A Moorish woman takes a large wooden vessel, in which she stirs a little wheat and water, till it comes to a pap; she continues to add flower and water till she has a sufficient quantity; then another earthen pot, with fresh meat, is put on the fire, and upon it is placed another earthen pot, with holes at the bottom, into which the kuskus already prepared is put, with a lid over it, and boiled

by the steam of the pot below; and sometimes a little of the soup is poured upon the kuskus till it is done. It is then put in a large stone vessel, very narrow below, and broad above; the boiled meat is laid upon the kuskus, and eggs boiled hard, with a few boiled garavancos; over the whole they pour butter, and dye it with saffron. The soup is generally thrown away. Kabal are meat-balls, baked with onions and eggs. ROSENMÜLLER.]

No. 247. — vi. 38. *And it was so; for he rose up early on the morrow, and thrust the fleece together, and wrung the dew out of the fleece, a bowl full of water.*] It may seem a little improbable to us who inhabit these northern climates, where the dews are inconsiderable, how Gideon's fleece, in one night, should contract such a quantity, that when he came to wring it a *bowl full of water* was produced. IRWIN, in his voyage up the Red Sea, when on the Arabian shores, says, "difficult as we find it to keep ourselves cool in the day time, it is no easy matter to defend our bodies from the damps of the night, when the wind is loaded with the heaviest dews that ever fell; we lie exposed to the whole weight of the dews, and the cloaks in which we wrap ourselves, are as wet in the morning as if they had been immersed in the sea." P. 87.

No. 248. — vii. 13. *And when Gideon was come.*] Gideon, raised up by God himself, and made general of the army of Israel, yet goes as a spy into the camp of Midian. To this conduct there was not formerly any reproach attached, as it was esteemed honourable to go on such expeditions by night, or to perform those offices which are now the task of the common soldiers only. HOMER (*Il. x.*) represents Tydides as thus answering a command to penetrate the Trojan camp:

——— *The man you seek is here:
Through yon black camps to bend my dang'rous way
Some god within commands, and I obey.*

POPE.

No. 249. — vii. 16. *He put a trumpet in every man's hand, with empty pitchers.*] Though leathern bottles were much used by the people of the East, earthen jars or pitchers were sometimes used also. Dr. CHANDLER (*Trav. in Asia Minor*, p. 25.) tells us, that "the vessel in which

their water was to be carried was an earthen jar, which not only served them in the wherry, in which they coasted some of the nearer parts of Asia Minor, but was carried upon the ass of a poor peasant, along with other luggage, when they made an excursion from the sea-side up into the country to visit the great ruin at Troas." If this were the practice in Gideon's time, it could not be difficult for him to collect three hundred water-jars from among ten thousand men. HARMER, vol. iii. p. 258.

No. 250. — vii. 21, 22. *And they stood every man in his place round about the camp: and all the host ran, and cried, and fled: and the three hundred men blew the trumpets, and the Lord set every man's sword against his fellow.*] A modern piece of Arab history very much illustrates the defeat of the Midianites by Gideon, and at the same time points out wherein the extraordinary interposition of God appeared. It relates to a contest between two chiefs for the imamship of Oman; and the substance of it is, that one of them, whose name was Achmed, finding himself at first too weak to venture a battle, threw himself, with a few soldiers, into a little fortress, built on a mountain, where he had deposited his treasures. Bel Arrab, his rival, at the head of four or five thousand men, invested the place, and would have forced the new imam to surrender, had he not quitted the fortress, with two of his domestics, all three disguised like poor Arabs, who were looking out for grass for their camels. Achmed withdrew to a town a good day's journey from the besieged fortress, where he was much beloved: he found no difficulty in gathering together some hundreds of them, with which he marched against his enemy. Bel Arrab had placed his camp between some high mountains near the above-mentioned fortress. Achmed ordered a coloured string to be tied round the heads of his soldiers, that they might be distinguished from their enemies. He then sent several small detachments to seize the passes of those mountains. He gave each detachment an Arab trumpet to sound an alarm on all sides, as soon as the principal party should give the signal. Measures being thus laid, the imam's son gave the signal at day-break, and the trumpets sounded on every side. The whole army of Bel

Arrab being thrown into a panic at finding all the passes guarded, and judging the number of the enemy to be proportionate to the noise that was made, was routed. Bel Arrab himself marched with a party to the place where the son of the new imam was keeping guard: he knew Bel Arrab, fell upon him, killed him, and, according to the custom of the Arabs, cut off his head, which he carried in triumph to his father. NIEBUHR, *Trav.* p. 263. HARMER, vol. iv. p. 237.

No. 251. — viii. 20. *And he said unto Jether, his first-born, up, and slay them.]* In these ages it would be thought barbarous for a king to command his son to perform an execution, like that mentioned in this passage: but anciently it was thought no dishonour. HOMER (*Odyss.* b. xxii.) represents Ulysses as enjoining such a task upon his son, which was instantly performed. See also VIRGIL, *Æn.* xi. 15.

Civilis, a Roman knight, headed a revolt of the Gauls against Rome, in the year of the city 824. Of him TACITUS (*Hist.* lib. iv. c. 61.) says, *Ferebatur parvulo filio quosdam captivorum, sagittis jaculisque puerilibus figendos obtulisse.* He is said to have given to his little son some prisoners, as butts to be shot at, with little darts and arrows.

No. 252. — viii. 26. *The chains that were about their camels necks.]* These chains were probably like those which *Pococke* saw in Egypt, hanging from the bridles of the agas of the seven military bodies of that country, to the breast-plates of the animals on which they rode, in the grand procession of the caravan, about setting out for Mecca. They were undoubtedly marks of distinction and grandeur. HARMER, vol. ii. p. 134.

The heads, necks, bodies, and legs of camels, horses, and elephants, are highly ornamented in the Eastern countries: and, indeed, this was common, from the remotest antiquity, in all countries. VIRGIL thus describes the horses given by king Latinus to the ambassadors of Æneas:

*Hæc effatus, equos numero pater eligit omni;
Stabant tercentum nilidi in præcipibus attis:*

*Omnibus extemplo Teucris Jubet ordine duci
Instratos ostro alipedes pictisque tapetis.
Aurea pectoribus demissa monilia pendent:
Tecti auro fulvum, mandunt sub dentibus aurum.*

Æn. lib. vii. v. 274.

He said, and order'd steeds to mount the band :
In lofty stalls three hundred coursers stand :
Their shining sides with crimson cover'd o'er,
The sprightly steeds embroidered trappings wore,
With golden chains, refulgent to behold :
Gold were their bridles, and they champ'd on gold.

PITT.

No. 253. — viii. 26. *And purple raiment that was on the kings of Midian.]* Purple seems anciently to have been appropriated to kings, and to them only on whom they bestowed it. It is here mentioned by the sacred historian as being found on the Midianitish kings. A garment of fine linen and purple is given to a favourite by king Ahasuerus, *Esther* viii. 15. The Jews made a decree that Simon should wear purple and gold, and that none of the people should wear purple, or a buckle of gold, without his permission, in token that he was the chief magistrate of the Jews, *1 Maccab.* 43. Thus also HOMER describes a king :

*In ample mode
A robe of military purple flow'd
O'er all his frame: illustrious on his breast,
The double clasping gold the king confess'd.*

Odyss. xix. 261. POPE.

No. 254. — ix. 13. *Wine, which cheereth God and man.]* This form of speech, however singular it may appear to us, is perfectly justifiable, as connected with the Jewish sacrifices, and as used in common both by them and by the Gentiles. Wine, as the Jewish doctors assert, was not only used in their sacrifices, but till the drink-offering was poured out they did not begin the hymn that was then sung to God. VIRGIL, speaking of noble vines, or wines, says, they were

Mensis et diis accepta secundis.

Georg. lib. ii. 101.

grateful to the gods and second courses: that is, they were so excellent as to be fit to be used for libations which were made at the second course.

No. 255. — ix. 27. *Trod the grapes.*] In the East they still tread their grapes after the ancient manner. “August 20, 1765, the vintage (near Smyrna) was now begun, the juice (of the grapes) was expressed for wine; a man, with his feet and legs bare, was treading the fruit in a kind of cistern, with a hole or vent near the bottom, and a vessel beneath to receive the liquor.” CHANDLER, *Travels in Greece*, p. 2.

No. 256. — ix. 51. *But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut it to them.*] Besides fortified towns and cities, we find that in the time of the croisades, they had towers for the people of open towns to fly to in time of danger. Thus in the reign of Baldwin the Second, when the strength of the kingdom was collected together to the siege of Tyre, the people of Ashkalon suddenly invaded the country about Jerusalem, and put to the sword the greatest part of the inhabitants of a town called Mahomeria, five or six miles from Jerusalem. But the old men, the women, and the children, betaking themselves to a tower, escaped. *Gesta Dei per Francos*, p. 840. Towers of this sort appear to have been in use in very early times. HARMER, vol. ii. p. 239.

No. 257. — xi. 30. *And Jephthah vowed a vow unto the Lord.*] Though he did not doubt, yet he supposed that he should be more certain of the victory, if he made a religious vow beforehand of being grateful to God for it. In this he acted conformably to the general practice of great warriors in all ages. *Livy* frequently mentions it as the custom of the Roman generals, who used to vow to Jupiter or Apollo part of the spoil they should take in war, or to build temples to their honour. Thus the Israelites, when Arad came against them, as they were going to Canaan, made a vow respecting his country, if God would deliver it into their hands. *Numbers* xxi. 2.

No. 258. — xii. 6. *Then said they unto him, Say now*

“*Shibboleth* :” and he said, “*Sibboleth*.”] In Arabia the difference of pronunciation by persons of various districts, is much greater than in most other places, and such as easily accounts for the circumstance mentioned in this passage. NIEBUHR (*Trav.* p. 72.) relates something similar to it. “The king of the Hamjares, at Dhafar, said to an Arab, a stranger, *Theb*, meaning to say, *Sit down* : but as the same word, in the dialect of the stranger, signified leap, he leaped from a high place, and hurt himself : when this mistake was explained to the king, he said, Let the Arab who comes to Dhafar first learn the Hamjare dialect.” He further says, “not only do they speak quite differently in the mountains of the small district, which is governed by the imam of Yemen, from what they do in the flat country ; but persons of superior rank have a different pronunciation, and different names for things from those of the peasants. The pronunciation of certain letters also differs. Those which the Arabs of the north and west pronounce as K or Q, at Maskat are pronounced tsch ; so that *bukkra kiab* is by some called butscher tschiab.”

No. 259. — xiv. 10. *And Samson made a feast there, for so used the young men to do.*] This was according to the custom of all countries ; it was called by the Jews the nuptial joy. No other feast was to be intermixed with it, and all labour ceased as long as it lasted. SELDEN, *Uxor. Hebr.* lib. ii. cap. 11. p. 172.

No. 260. — xiv. 12. *And Samson said unto them, I will now put forth a riddle unto you.*] This shews how ancient the custom was, (which we find afterwards amongst the Greeks,) of proposing questions to be resolved in their computations and feasts, that they might not be spent merely in eating and drinking, but that there might be something to exercise their wit and ingenuity. Such riddles as were contrived to puzzle and perplex were called by the name of *γῆιφος*, which the scholiast upon Aristophanes defines to be a question put among their cups. See BOCHART, *Hieroz.* lib. iv. cap. 12. It should also be observed, that they incurred a forfeiture equal to the reward, if they failed altogether in their answers.

It was customary at Athens to impose a certain penalty on those who could not give the solution of an ænigma: they were obliged to drink up a goblet of wine. The ancients considered the art of expounding ænigmas as a proof of having received a liberal education. They were generally introduced as a part of the entertainment: the reward was what an ingenuous mind would have blushed to have received; the penalty for not solving them was a goblet of wine. ATHENÆUS, b. x. c. 12. These rewards and penalties refer to questions and riddles of a less honorable nature. There were others introduced only among men of science, involving some subtleties of philosophy or grammar. The reward in such a case was a garland. They who did not solve them were compelled to drink a goblet of wine mixed with salt. A fragment of *Antiphanes* says, that the culprit in these cases was compelled to drink his salt and water without taking breath, and with his hands tied behind him.

Of these ænigmas, proposed at entertainments, we have numerous examples in ATHENÆUS, *Deipnosoph.* lib. x. c. 15. p. 142. edit. *Argentorat.* The following is a selection:

Δίδους τις ουκ ἔδωκεν, οὐδ' ἔκων ἐκεῖ.

Who gives, and does not give?

Who has not, and yet has?

This may be spoken of an ænigma and its proposer: he gives it, but he does not give the sense: the other has it, but has not the meaning.

Ἐστὶ φύσις θηλεία βρεφὴ σοζοῦσ' ὑπὸ κολποῖς

Αὐτῆς· ταῦτα δ' ἀφωνα βοὴν ἰσησι γεγῶνον.

Καὶ διὰ ποντίον οἶδμα, καὶ ἡπείρου διὰ πασης,

Οἷς ἐθέλει θνητῶν· τοῖς δ' οὐ παρῶσιν ἀκούειν

Ἐξεστὶ κωφὴν δ' ἀκοῆς αἰσθησὶν ἐγούσιν.

“ There is a feminine nature, fostering her children in her bosom, who, although they are dumb, send forth a distinct voice over every nation of the earth, and every sea; to whomsoever they please. It is possible for those who are absent to hear; and for those who are deaf, to hear

also." The relator brings in Sappho interpreting it thus:

Θηλεια μιν ουν εσι φυσις, επιζολη
 Βρεφη δ' εν αυτη περιφερει τα γραμματα.
 Αφωνα δ' οντα ταυτα τοις πορρω λαλει,
 Οις βουλεθ' ετερος δ' αν τυχη τις πλησιον
 Εσως αναγινωσκοντος, ουκ ακουσεται.

"The nature, which is feminine, signifies an epistle; and her children whom she bears, are alphabetical characters; and these, being dumb, speak and give counsel to any, even at a distance: though he who stands nigh to him, who is silently reading, hears no voice."

The next is attributed by the same author to Theodectes:

Της φυσεως οσα γαια φερει τροφος ουδ' οσα παντος,
 Ουτε βροτοισιν εκει γυιων αυξησιν ομοιαν.
 Αλλ' εν μεν γενεσι πρωτοσπορω εσι μεγιστη,
 Εν δε μεσαις ακμαις μικρα, γηρα δε προς αυτω
 Μορφη και μεγεθει μειζων παλιν εσιν απαντων.

"Neither does the nourishing earth so bear by nature; nor the sea; nor is there among mortals a like increase of parts; for, at the period of its birth it is greatest; but in its middle age, it is small; and in its old age, it is again greater in form and size than all." This is spoken of a shadow. At the rising of the sun in the east, the shadow of an object is projected illimitably across the earth, towards the west; at noon, if the sun be vertical to that place, the shadow of the object is entirely lost; at sun-setting, the shadow is projected toward the east, as it was in the morning toward the west.

Here is another from the same author:

Εισι κασιγνηται διτται, ων η μια τικτει
 Την ετεραν, αυτη δε τεκουσ' υπο τηςδε τεχνουται.

"There are two sisters, the one of whom begets the other; and she who is begotten, produces her who begat her." Day and night solve this ænigma.

The following is taken from THEOGNIS. *Gnom. in Fine* :

Ἦδη γὰρ με κέκληκε θαλαττίος οἰκαδὲ νεκρὸς
Τέθνηκως ζῶω φθεγγόμενος στοματι.

A dead seaman calls me to his house ;

And, although he be dead, he speaks with a living mouth.

This dead seaman is a conch, or large shell fish, of which the poet was about to eat: the mouth by which it spoke, signifies its being used as a horn; as it is well known to produce, when opened at the spiral end and blown, a very powerful sound.

No. 261. — xiv. 12. *I will give you thirty sheets and thirty change of garments.*] Among the Greeks it was usual for the bride to give changes of dress to the friends of the bridegroom at the celebration of the marriage. HOMER represents Pallas as appearing to Nausicaa in a dream, and commanding her to descend to the river, and wash the robes of state, preparatory to her nuptials.

Oh, indolent, to waste thy hours away !

And sleep'st thou, careless of the bridal day ?

Thy spousal ornament neglected lies :

Arise, prepare thy bridal train, arise.

Odyss. vi. 29. POPE.

Dacier is of opinion that the custom now alluded to prevailed amongst the Israelites, and that the proposition made by Samson is grounded upon it. From this sentiment Mr. POPE dissents: "I am rather of opinion," he says, "that what is said of Samson has relation to another custom amongst the ancients, of proposing an ænigma at festivals, and adjudging a reward to him that solved it. These the Greeks called γρίφες συμποτικές."

No. 262. — xv. 5. *And when he had set the brands on fire, he let them go into the standing corn of the Philistines.*]

"There is reason to think that there was nothing new or uncommon in this operation, as it was most obvious for the end proposed that the wit of man could devise. We accordingly find that OVID alludes to the practice, and mentions that foxes and firebrands were every year exhibited at Rome, and killed in the circus. For it was the custom in many places to sacrifice, by way of retaliation, every

animal, whether goat or swine, which did particular injury to the fruits of the earth. In consequence of this they introduced these foxes, which had been employed for that purpose with firebrands.

Cur igitur missæ vinctis ardentia tædis
Terga ferant vulpes causa docenda mihi.

He then mentions an instance of much injury done by a fox so accoutred by fire.

Qua fugit incendit vestitos messibus agros,
Damnosis vires ignibus aura dabat.

On this account the whole race, according to the poet, were condemned, at the festival called Cerealia, to be in their turns set on fire.

Utque luat pœnas gens hæc, Cerealibus ardet,
Quoque modo segetes perdidit ipsa perit.

Fast. lib. iv. 681. 707.

It is alluded to proverbially more than once by *Lycophron*, and seems to have been well known in Greece. He makes Cassandra represent Ulysses as a man both of cunning and mischief, and styles him very properly λαμπουρις, a fox with a firebrand at his tail; for wherever he went, mischief followed, v. 344. *Suidas* also takes notice of this custom, when he speaks of a kind of beetle which the Boeotians named Tipha. They imagined that if to this they were to fasten some inflammable matter, it would be easy to set any thing on fire. He adds, that this was sometimes practised with foxes." *BRYANT'S Observations*, p. 154.

The caliph Vathek being under the necessity, when on his travels, of lighting torches, and making extraordinary fires to protect himself and his attendants from the fury of the wild beasts that were ready to make an attack on them, set fire to a forest of cedar that bordered on their way. Accidents of this kind in Persia are not unfrequent. *Hist. of Caliph Vathek*, p. 250. "It was an ancient custom with the kings and great men to set fire to large bunches of dry combustibles, fastened round wild beasts and birds; which being then let loose, the air and earth appeared one great

illumination : and as those terrified creatures naturally fled to the woods for shelter, it is easy to conceive that conflagrations would often happen, which must have been peculiarly destructive." RICHARDSON'S *Dissert.* p. 185. This circumstance reminds us of the destruction occasioned among the standing corn, the vineyards, and olives of the Philistines. In *Psalm lxxxiii.* 14. there is a reference to one of these fires, though arising from another cause. See also HOMER, *Il.* ii. 455.

No. 263. — xv. 8. *And he smote them hip and thigh with a great slaughter.*] Setting aside the various interpretations which have been given of this expression, the editor of Calmet's Dictionary proposes to illustrate it by the following extract: "It appears probable from the following circumstances, that the exercise of wrestling, as it is now performed by the Turks, is the very same that was anciently used in the Olympic games. For, besides the previous covering of the palæstra with sand, that the combatants might fall with more safety, they have their *pellowan bashee*, or master wrestler; who, like the *αγωνοθετης* of old, is to observe and superintend the jura palæstræ, and to be the umpire in all disputes. The combatants, after they are anointed all over with oil, to render their naked bodies the more slippery, and the less easily to be taken hold of, first of all look one another stedfastly in the face, as Diomede or Ulysses does the palladium upon antique gems. Then they run up to and retire from each other several times, using all the while a variety of antic and other postures, such as are commonly used in the course of the ensuing conflict: after this prelude they draw nearer together, and challenge each other, by clapping the palms of their hands first upon their own knees or thighs, then upon each other, and afterwards upon the palms of their respective antagonists. The challenge being thus given, they immediately close in and struggle with each other, striving with all their strength, art, and dexterity, (which are often very extraordinary,) which shall give his antagonist a fall, and become the conqueror. During these contests, I have often seen their arms, legs, and thighs so twisted and linked together, that they have both fallen to-

gether, and left the victory dubious, too difficult sometimes for the *pellowan bashee* to decide." SHAW'S *Travels*, p. 217.

Do not these well deserve the description of leg and thigh men, or shoulder and thigh men? The name seems to be taken from their very attitudes, and correctly to express them. If this idea be admitted, it cannot be difficult to understand the above-cited expression.

No. 264. — xv. 8. *And he went down and dwelt in the top of the rock Etam.*] It appears that rocks are still resorted to as places of security, and are even capable of sustaining a siege. So we read in DE LA ROQUE, (p. 205.) "The grand signor, wishing to seize the person of the emir, gave orders to the pacha to take him prisoner: he accordingly came in search of him, with a new army, in the district of Chouf, which is a part of mount Lebanon, wherein is the village of Gesin, and close to it the rock which served for retreat to the emir. The pacha pressed the emir so closely, that this unfortunate prince was obliged to shut himself up in the cleft of a great rock, with a small number of his officers. The pacha besieged him here several months, and was going to blow up the rock by a mine, when the emir capitulated."

No. 265. — xvi. 17. *He told her all his heart, and said unto her, there hath not come a razor upon my head.*] PLINY (*Nat. Hist.* lib. xii. cap. 20.) has preserved the memory of several men remarkable for their great strength. The heathens were so well acquainted with the circumstances of Samson's history, that from it they formed the fable of Nisus the king of Megara, upon whose hair the fortune of his kingdom depended. PATRICK *in loc.*

[Nisus, a son of Mars, king of Megara, had gold-coloured, but according to others purple, hair. The oracle had prophesied to him that he should reign as long as he preserved his hair. But when Minos, in the war with the Athenians, attacked him also, and besieged the city of Megara, Scilla, the daughter of Nisus, fell in love with her father's enemy, and cut off his hair in his sleep, on which Megara was lost, and Nisus killed himself. See HYGINUS, *Fables*, 198. 241. APOLLODORUS, b. iii. c. 14. § 5. ROSENMÜLLER.]

No. 266. — xvi. 19. *And she made him sleep upon her*

knees.] Samson is here described as sleeping upon the lap of Delilah; for so the phrase of *sleeping upon her knees* evidently supposes. Her posture, while sitting on the cushion upon her duan, implies this very attitude of the unwary champion. So BRAITHWAITE (*Journey to Morocco*, p. 123.) mentions a favourite court lady, in whose lap the emperor constantly slept when drunk. If this custom were an usual one between intimates, as implying a kind of gallantry, we see how Delilah might thus engage Samson, without exciting in him the least suspicion of her insidious purpose. *Fragments by the Editor of Calmet's Dict.* No. 198.

No. 267.—xvi. 27. *Now the house was full of men and women.*] Some persons have asserted that no building sufficiently capacious to receive so great a number of people could be constructed, so as to rest chiefly upon two pillars. But this is a mistake; for PLINY (*Nat. Hist.* lib. xxxv. cap. 15.) mentions two theatres built by C. Curio, (who was killed in the civil wars on Cæsar's side,) which were made of wood, and so extensive as (according to his mode of writing) to hold all the Roman people. They were contrived with such art, that each of them depended upon *one hinge*. This caused *Pliny* to censure the madness of the people, who would venture into a place for their pleasure where they sat *tam infidâ instabilique sede*, on such an uncertain and unstable seat: for if that hinge had given way, there had been a greater slaughter than at the battle of Cannæ. This entirely removes any imaginary difficulty, of this nature at least, from the history of Samson. The sentiments of Sir Christopher Wren on this subject will doubtless be considered as important. “In considering what this fabric must be, that could at one pull be demolished, I conceive it was an oval amphitheatre, the scene in the middle, where a vast roof of cedar-beams resting round upon the walls, centered all upon one short architrave, that united two cedar pillars in the middle. The pillar would not be sufficient to unite the ends of at least one hundred beams, that tended to the centre; therefore I say there must be a short architrave resting upon two pillars, upon which all the beams tending to the centre of the amphitheatre might be supported. Now if Samson, by his mi-

raculous strength pressing upon one of these pillars, moved it from its basis, the whole roof must of necessity fall.” *Parentalia*, p. 359.

No. 268. — xvi. 27. *There were upon the roof about three thousand men and women.*] “The Eastern method of building may assist us in accounting for the particular structure of the temple or house of Dagon (*Judges*, xvi.) and the great number of people that were buried in the ruins of it, by pulling down the two principal pillars. We read (ver. 27.) that about *three thousand persons were upon the roof to behold while SAMSON made sport*. Samson must therefore have been in a court or area below them, and consequently the temple will be of the same kind with the ancient *τεμένη*, or sacred inclosures, surrounded only in part or altogether with some plain or cloistered buildings. Several palaces and *dua-wânas*, as they call the courts of justice in these countries, are built in this fashion; where, upon their festivals and rejoicings, a great quantity of sand is strewed upon the area for the wrestlers to fall upon, whilst the roof of the cloisters round about is crowded with spectators of their strength and agility. I have often seen several hundreds of people diverted in this manner upon the roof of the dey’s palace at Algiers; which, like many more of the same quality and denomination, hath an advanced cloister over against the gate of the palace, (*Esther* v. i.) made in the fashion of a large pent-house, supported only by one or two contiguous pillars in the front, or else in the centre. In such open structures as these, in the midst of their guards and counsellors, are the *bashas*, *ka-dees*, and other great officers, assembled to distribute justice, and transact the public affairs of their provinces. Here likewise they have their public entertainments, as the lords and others of the Philistines had in the house of Dagon. Upon a supposition, therefore, that in the house of Dagon there was a cloistered structure of this kind, the pulling down of the front or centre pillars only, which supported it, would be attended with the like catastrophe that happened to the Philistines.” *SHAW’S Travels*, p. 283.

No. 269. — xix. 5. *Comfort thy heart with a morsel of bread, and afterwards go your way.*] “The greatest part

of the people of the East eat a little morsel as soon as the day breaks. But it is very little they then eat; a little cake, or a mouthful of bread, drinking a dish or two of coffee. This is very agreeable in hot countries; in cold, people eat more." CHARDIN MS.

If this were customary in Judea, we are not to understand the words of the Levite's father-in-law as signifying, stay and breakfast; that is done, it seems, extremely early: but the words appear to mean, stay and dine; the other circumstances of the story perfectly agree with this account. HARMER, vol. i. p. 356.

Among the poet SADY's *Maxims*, we find the following: "A wise man said to his son, never leave the house in the morning till thou hast eaten something, for this has a tendency to fortify the mind: and then shouldst thou be insulted by any person, thou wilt find thyself more disposed to suffer patiently; for hunger dries up and disorders the brain."

No. 270. — xix. 9. *Behold, the day groweth to an end.] It is the pitching time of the day.* Marg. The term *pitching*, here used, undoubtedly refers to tents, and intimates that the day was so far advanced as to make it proper to pitch a tent, or to halt for the night. In the latter part of the afternoon, eastern travellers begin to look out for a proper place in which to pass the night. So it is said, in the preface to Dr. SHAW's *Travels*, (p. 17.) "Our constant practice was to rise at break of day, set forward with the sun, and travel till the middle of the afternoon; at which time we began to look out for the encampments of the Arabs; who, to prevent such parties as ours from living at free charges upon them, take care to pitch in woods, valleys, or places the least conspicuous." HARMER, vol. iii. p. 238.

The Abyssinian mode of forming an encampment, is simple and well adapted to journies of this description, where tents might prove too serious an encumbrance. On their arrival at a station, where they intend to stay any time, the men begin to cut down, with the large knives which they carry about them, a number of green boughs, and these they arrange into bowers with so much art, that, when a cloth is thrown over them, they afford not only shelter from

the sun in the day-time, but complete protection from the cold during the night. SALT's *Voyage to Abyssinia*, p. 225.

No. 271. — xix. 29. *And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, together with her bones, into twelve pieces, and sent her into all the coasts of Israel.*] Interpreters say but little concerning the real views of the Levite, in this transaction: they merely intimate, that it was done to excite a general indignation against the authors of the injury he had sustained. His motives certainly were good and regular. He intended to unite the whole nation in vengeance against a crime, in which it was interested: but as they might be checked in the extent of the punishment by the number, the credit, and the power of the offenders; by the natural commiseration which is felt for those who are of the same blood; or by an aversion to involve a city in destruction; he sought and seized a method which put them to the indispensable necessity of espousing his cause. The only part which he had to take was, to cut in pieces the body of his wife, which he did, or else that of an ox, or other like animal, which had been either devoted or offered in sacrifice, and to send a part of it to each tribe. In consequence of this, every tribe entered into an indissoluble engagement to see justice done him for the injury he had received. This is what the interpreters of Scripture seem not to have known, and which it is necessary to explain.

The ancients had several ways of uniting themselves together by strict ties, which lasted for a stipulated time: amongst these may be noticed the sacrifice of Abraham, the circumstances of which are mentioned, *Gen. xv. 9, &c.* Another method was, to take a bullock offered or devoted in sacrifice, cut it in pieces and distribute it. All who had a piece of this devoted bullock were thenceforward connected, and were to concur in carrying on the affair which had given occasion for the sacrifice. But as this devoting and dividing was variously practised, it also produced different engagements. If he who was at the expense of the sacrifice were a public person, or in high office, he sent of his own accord a piece of the victim to all

who were subject to him ; and by this act obliged them to enter into his views. If the sacrifice were offered by a private person, those only who voluntarily took a piece of the sacrifice entered into a strict engagement to espouse his interest. Connections of this kind derived their force from the deities, in honour of which the sacrifice was offered : from the true God, when made by the Jews ; from idols, when made by the Gentiles. The Jews were content to invoke and take the Lord to witness : whereas the Pagans never failed to place upon an altar of green turf the deities which presided over their covenant. These deities were called common, because they were the common deities of all who were thus united, and received in common the honours which they thought proper to pay them.

A direct proof of these facts is recorded in 1 Sam. xi. 7. *And Saul took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the Lord fell on the people, and they came out with one consent.* Another proof is drawn from the customs observed by the Scythians and Molossians. *Lucian* thus speaks of what passed between these people upon urgent occasions. “ When any one had received an injury, and had not the means of avenging himself, he sacrificed an ox, and cut it in pieces, which he caused to be dressed and publicly exposed ; then he spread out the skin of the victim, and sat upon it, with his hands tied behind him. All who chose to take part in the injury which had been done, took up a piece of the ox, and swore to supply and maintain for him, one, five horses, another, ten, others, still more ; some infantry, each according to his strength and ability. They who had only their person engaged to march themselves. Now an army composed of such soldiers, far from retreating or disbanding, was invincible, as it was engaged by oath.”

These circumstances, compared with the account given of the Levite's conduct, and the subsequent behaviour of the tribes, clearly point out, that the method used by the Levite to obtain redress was consistent with the established

usages of the times, and effected the retribution he desired to see accomplished.

It was a custom among the ancient Highlanders in Scotland, when one clan wished to call all the rest to avenge its wrongs, to take a wooden cross, dip it in blood, and send it by a special messenger through all the clans. This was called the fire-cross, because, at sight of it, each clan lighted a fire or beacon, which gave notice to all the adjoining clans, that a general rising was immediately to take place.

The people of Caufristaun, a singular tribe inhabiting the Indian Caucasus, practice the following curious mode of striking a league. They kill a goat, and dress the heart, bite off half, and give the rest to the person with whom they are treating: the parties then quietly bite each other about the region of the heart, and the treaty is concluded. ELPHINSTONE'S *Account of Caubul*, p. 628.

No. 272. — xx. 10. *And we will take ten men of a hundred throughout all the tribes of Israel.*] This appointment was not so much designed to collect food as to dress it, and to serve it up. In the present Barbary camps, which march about their territories every year, twenty men are appointed to each tent; two of them officers of different ranks, sixteen common soldiers, one a cook, and another a steward, who looks after the provisions. PITTS'S *Trav.* p. 28. Among the Greeks, according to HOMER, (*Il.* ii. 126.) they seem to have divided their troops into companies of ten each, one of whom waited on the rest, when they took their repast, under the name of the οἰνοχοῦς, which is usually translated *cup-bearer*. But perhaps the person that was so characterized not only gave them their wine when they took their repasts, but had the care of their provisions, set out their tables, and had the principal share in cooking their food. HARMER, vol. iv. p. 234.

No. 273. — xxi. 18. *Cursed be he.*] The ancient manner of *adjuring* subjects or inferiors to any conditions, was by their superiors *denouncing a curse* on them, in case they violated those conditions. To this manner of swearing, our blessed Lord himself submitted, *Matt.* xxvi. 63. It

may be further remarked, that when the curse was expressed in general terms, as *cursed be he, i. e. whosoever* doth so or so, the superior who pronounced it was as much bound by it as the inferior who heard it; thus there can be no doubt but the curses pronounced, *Deut. xxvii. 14*, obliged the *Levites* who pronounced them; and those also, *Joshua, vi. 26*, and *1 Sam. xiv. 24.*, obliged *Joshua* and *Saul*, who pronounced them, as much as the other people. They therefore, by pronouncing those curses, *sware* or *took an oath* themselves. PARKHURST'S *Heb. Lex.* p. 20. 3d edit.

No. 274. — RUTH, ii. 4.

And behold, Boaz came from Bethlehem, and said unto the reapers, the Lord be with you; and they answered him, the Lord bless thee.

SUCH, says Bp. *Patrick*, was the piety of ancient times, that they used to pray that God would prosper the honest labours of those they saw employed: and they made a return of the same prayers for those who thus expressed their good will. This was also practised by the heathen, especially in harvest time, which they would not begin by putting the sickle into the corn, till Ceres had been invoked. Thus VIRGIL:

————— Neque ante
Falcem maturis quisquam supponat aristis,
Quam Cereri, tortâ redimitus tempora quercû,
Det motus incompósitos, et carmina dicat.

Georg. lib. i. 347.

*Thus in the spring, and thus in summer's heat,
Before the sickles touch the rip'ning wheat,
On Ceres call: and let the lab'ring hind
With oaken wreaths his hollow temples bind;
On Ceres let him call, and Ceres praise
With uncouth dances, and with country lays.*

DRYDEN.

No. 275. — ii. 14. *Dip thy morsel in the vinegar.*] We are not to understand this of simple vinegar, but vinegar mingled with a small portion of oil; the Algerines indulge their miserable captives with a small portion of oil, to the vinegar they allow them with their bread. PITTS (*Account*, p. 6.) says, that when he was in slavery his allowance was about five or six spoonfuls of vinegar, half a spoonful of oil, a small quantity of black biscuit, a pint of water, and a few olives. HARMER, vol. iii. p. 160.

No. 276. — iii. 3. *Wash thyself, therefore, and anoint thee.*] According to the custom of the ancient nations, washing generally preceded anointing. Many instances of it occur in *Homer*; as when Telemachus is entertained by Nestor, and when Telemachus and Pisistratus are invited to the court of Menelaus. The custom was so ancient and general, that the Greeks had one word to express this anointing with oil after washing with water, which they called *χυτλα* and *χυτλασαι*. See more in PEARSON *on Creed*, p. 99. ed. 8.

No. 277. — iii. 9. *Spread therefore thy skirt over thy handmaid.*] This phrase imports taking a person under protection and tuition; and here not a common, but a matrimonial one. The Chaldee therefore plainly renders it, let thy name be called upon thy handmaid, by taking me for thy wife. From hence, when two persons are married among the Jews, the man throws the skirt of his talith over his wife, and covers her head with it. BUXTORF *Synagoga Judaica*, cap. 39.

No. 278. — iv. 7. *Now this was the manner in former times in Israel concerning redeeming, and concerning changing, to confirm all things; a man plucked off his shoe, and gave it to his neighbour; and this was a testimony in Israel.*] It is not easy to give an account of the origin of this custom; but the reason of it is plain, it being a natural signification that he resigned his interest in the land, by giving him his shoe wherewith he used to walk in it, that he might enter into and take possession of it himself. The Targum instead of *shoe* hath *right-hand glove*; it being then the custom, perhaps, to give that in room of the shoe: in later times the Jews delivered a handkerchief for the same purpose. So R. Solomon Jarchi says, we acquire, or buy now, by a handkerchief or veil, instead of a shoe.

The giving of a glove was in the middle ages a ceremony of investiture in bestowing lands and dignities. In A. D. 1002, two bishops were put in possession of their sees, each by receiving a glove. So in England, in the reign of Edward the Second, the deprivation of gloves was a ceremony of degradation.

With regard to the *shoe*, as the token of investiture,

CASTELL (*Lex Polyg.* col. 2342.) mentions that the Emperor of the Abyssinians used the casting of a shoe as a sign of dominion. See *Psalms* lx. 8. To these instances the following may properly be added. "Childebert the Second was fifteen years old, when Gontram his uncle declared that he was of age, and capable of governing by himself. I have put, says he, this javelin into thy hands as a token that I have given thee all my kingdom. And then turning towards the assembly, he added, you see that my son Childebert is become a man; obey him." MONTESQUIEU *Spirit of Laws*, vol. i. p. 361. PFEIFFER *Opera Philol.* p. 192. SELDENUS *Uxor. Ebr.* p. 67. CLODIUS *Dissert. de Ritu exalceandi*, &c.

No. 279 — iv. 11. *The Lord make the woman that is come into thy house like Rachel and like Leah.*] Such a solemn benediction of those who were going to be married was very ancient, *Gen.* xxiv. 60. The Jews continue it to this day. They say that it was always pronounced in the presence of ten persons at the least, the eldest of whom gave the benediction, which was a ratification of what had been agreed upon. See SELDEN. *Uxor. Ebr.* lib. ii. cap. 12.

Of Rachel and Leah, it is said, *which two did build the house of Israel.* As a house is built up of stones, so is a family of children. There is a similar figure in PLAUTUS *Mostell.* act i. sc. 2. ver. 37.

nunc etiam volo

Dicere, ut homines ædium esse similes arbitremini.

Primum dum parentes fabri liberum sunt,

Et fundamentum liberorum substruunt.

"I would also observe, that ye men are similar to houses: ye parents are the fabricators of the children, and they are the foundation of the building."

No. 280. — 1 SAMUEL, ii. 19.

Moreover his mother made him a little coat, and brought it to him from year to year.

THE women made wearing-apparel, and their common employment was weaving stuffs, as making cloth and tapestry is now. We see in HOMER the instances of Penelope, Calypso, and Circe. There are examples of it in THEOCRITUS, (*Idyll.* 15.) TERENCE, (*Heaut.* act ii. sc. 2.) and many other authors. But what appears most wonderful is, that this custom was retained at Rome among the greatest ladies in a very corrupt age, since Augustus commonly wore clothes made by his wife, sister, and daughter. *Suet. Aug.* 73. See also *Prov.* xxxi. 13. 19.) FLEURY'S *Hist. of Israelites*, p. 72.

No. 281. — iii. 21. *The word of the Lord.*] Without recurring to the learned explanations which have been given of this expression, it may possibly receive an agreeable illustration from the following extracts. "In Abyssinia there is an officer named Kal Hatze, who stands always upon steps at the side of the lattice window, where there is a hole covered in the inside with a curtain of green taffeta; behind this curtain the king sits." BRUCE'S *Trav.* vol. iv. p. 76. The king is described in another place as very much concealed from public view. He even "covers his face on audiences, or public occasions, and when in judgment. On cases of treason he sits within his balcony, and speaks through a hole in the side of it, to an officer called Kal Hatze, *the voice or word of the king*, by whom he sends his questions, or any thing else that occurs, to the judges, who are seated at the council table." BRUCE'S *Trav.* vol. iii. p. 265. If such a custom ever obtained among the Jews, the propriety of the expression, *the word of the Lord*, is obvious, as the idea must have been very familiar to them. This clearly appears to have been the

case as to Joseph and his brethren, *Gen.* xlii. 23. Joseph spake by an *interpreter*, not of languages, but of dignity and state. Other instances of the same nature may probably be traced in *2 Kings*, v. 10. *Job*, xxxiii. 23.

No. 282.—v. 4. *The head of Dagon and both the palms of his hands were cut off upon the threshold.*] The destruction of Dagon before the ark of the Lord clearly discovered the vanity of idols, and the irresistible power of God. The circumstances attending his demolition are remarkable; and in them it is possible may be traced a conformity with the manner in which different nations treated the idol deities of each other. Dagon was not merely thrown down, but was also broken in pieces, and some of these fragments were found on the threshold. There is a circumstance related in MAURICE'S *Modern History of Hindostan* (vol. i. part 2. p. 296.) which seems in some points similar to what is recorded of Dagon. Speaking of the destruction of the idol in the temple of Samnaut, he says, that “fragments of the demolished idol were distributed to the several mosques of Mecca, Medina, and Gazna, to be thrown at the threshold of their gates, and trampled upon by devout and zealous mussulmans.” In both instances the situation of the fragments at the *threshold* seems to intimate the complete triumph of those who had overcome the idols, and might possibly be a customary expression of indignity and contempt.

“The king goes to church regularly, his guards taking possession of every avenue and door through which he is to pass. Nobody is allowed to enter with him, because he is then on foot, excepting two officers of his bedchamber, who support him. He kisses the threshold and side-posts of the church door, the steps before the altar, and then returns home.” BRUCE'S *Travels*, vol. iii. p. 267. MALCOLM'S *History of Persia*, vol. i. p. 336.

TIBULLUS informs us, that to beat the head against the sacred threshold was with many an expiatory ceremony. It probably originated with the Egyptians in the worship of Isis.

Non ego, si merui, dubitem procumbere templis,
Et dare sacratis oscula liminibus.

B. i. el. 5.

*For crimes like these I'd, abject, crawl the ground,
Kiss her dread threshold, and my forehead wound.*

GRAINGER.

No. 283. — vi. 4. *Then said they, what shall be the trespass-offering which we shall return to him? and they answered, five golden emerods, and five golden mice, according to the number of the lords of the Philistines.]* The ancient heathens used to consecrate to their gods such monuments of their deliverances, as represented the evils from which they were rescued. They dedicated to Isis and Neptune a table, containing the express image of the shipwreck which they had escaped. Slaves and captives, when they had regained their liberty, offered their chains. The Philistines, hoping shortly to be delivered from the emerods and mice where-with they were afflicted, sent the images of them to that god from whom they expected deliverance. This is still practised among the Indians. TAVERNIER (*Travels*, p.92.) relates, that when any pilgrim goes to a pagod for the cure of any disease, he brings the figure of the member affected, made either of gold, silver, or copper, according to his quality; this he offers to his god, and then falls a singing, as all others do after they have offered. Mr. Selden also has observed, that mice were used amongst the ancient heathen for lustration and cleansing. *De Diis Syris, Syntag. i. cap. 6.*

Such offerings have been made from time immemorial by the Hindoos. The women, in many parts of India, hang out offerings to their Deities; either a string of beads, or a lock of hair, or some other trifling present, when a child, or any one of their family, has been recovered from illness. Among the Greeks, it was customary to devote, within their temples, something more than the mere symbol of a benefit received. Inscriptions were added to such signs, setting forth the nature of the remedy that had been successful, or giving a description of the peculiar grace that had been accorded. Dr. CLARKE, (*Travels*, vol. iii. p. 329.) in a long note from WALPOLE'S MS. Journal, gives many curious instances of this custom. The following are selected from it. In the island of Santerin, there are some singular representations on the rock. *Tomasini* gives the

votive figure of a man in a dropsical state. At Phocæa in the ancient Lydia, at Eleusis, at Athens, and other parts of Greece, are to be seen holes of a square form, cut in the limestone rock, for the purpose of receiving these votive offerings. Sometimes the offerings themselves, eyes, feet, hands, have been discovered. At Cyzicum, there is a representation of two feet on marble, with an inscription: probably the vow of some person who had performed a prosperous journey. The temples of Æsculapius were adorned with tablets presented by persons restored to health. Invalids were allowed to sleep in the porticoes, to obtain directions from the gods in their dreams. The medicine itself was sometimes placed in the temples: as in the case of a goldsmith, who, on his death-bed, bequeathed an ointment to a temple, which those who were unable to see the physicians might use. Such votive offerings were fixed sometimes in the rock, near the sacred precincts of a temple; sometimes appended to the walls and columns of the temples; and sometimes fastened by wax to the knees or other parts of the statues of the gods. JUVEN. *Sat.* x. 54. *Prudent. contra Symm.* lib. i. LUCIAN. *Philop.* The temples of the Greeks were used by different states, as banks. To this circumstance was owing, in part, the vast wealth which they contained: and this was increased by the costly offerings in gold, and silver, presented on various occasions.

No. 284. — vii. 5. *And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the Lord.*] Apprehensive of the chances of war, it was usual anciently to perform very solemn devotions before they went out to battle: and it seems that there were places particularly appropriated for this purpose. See 1 *Maccab.* iii. 46. It appears that Samuel convened the people at Mizpeh, in order to prepare them by solemn devotion for war with the Philistines. The following account from POCOCKE (*Travels*, p. 36.) may possibly serve to explain this custom. “Near Cairo, beyond the mosque of Sheik Duise, and in the neighbourhood of a burial-place of the sons of some pashas, on a hill, is a solid building of stone, about three feet wide, built with ten steps, being at the top about three

feet square, on which the sheik mounts to pray on any extraordinary occasion, when all the people go out at the beginning of a war, and, here in Egypt, when the Nile does not rise as they expect it should: and such a place they have without all the towns throughout Turkey." HARMER, vol. ii. p. 265.

No. 285. — ix. 3. *And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.*] The following extract, compared with the circumstances recorded in this chapter respecting the business upon which Saul was sent, will greatly illustrate them. "Each proprietor has his own mark, which is burnt into the thighs of horses, oxen, and dromedaries, and painted with colours on the wool of sheep. The latter are kept near the owner's habitation; but the other species unite in herds, and are towards the spring driven to the plains, where they are left at large till the winter. At the approach of this season they seek, and drive them to their sheds. What is most singular in this search is, that the Tartar employed in it has always an extent of plain, which, from one valley to another, is ten or twelve leagues wide, and more than thirty long, yet does not know which way to direct his search, nor troubles himself about it. He puts up in a bag six pounds of the flour of roasted millet, which is sufficient to last him thirty days. This provision made, he mounts his horse, stops not till the sun goes down, then clogs the animal, leaves him to graze, sups on his flour, goes to sleep, wakes, and continues his route. He neglects not, however, to observe, as he rides, the mark of the herds he happens to see. These discoveries he communicates to the different noguais he meets, who have the same pursuits; and, in his turn, receives such indications as help to put an end to his journey." Baron Du TOTT, vol. i. part iii. p. 4.

No. 286. — ix. 7. *A present.*] Presenting gifts is one of the most universal methods of doing persons honour in the East. MAUNDRELL (*Journey*, p. 26.) says, "Thursday, March 11, this day we all dined at Consul Hasting's house, and after dinner went to wait upon *Ostan*, the *bassa* of Tripoli, having first sent our present, as the manner is

among the Turks, to procure a propitious reception. It is counted uncivil to visit in this country without an offering in hand. All great men expect it as a kind of tribute due to their character and authority, and look upon themselves as affronted, and indeed defrauded, when this compliment is omitted. Even in familiar visits amongst inferior people, you shall seldom have them come without bringing a flower, or an orange, or some other such token of their respect to the person visited; the Turks in this point keeping up the ancient oriental custom hinted, 1 *Sam.* ix. 7. *If we go, (says SAUL,) what shall we bring the man of God? There is not a present, &c.*; which words are questionless to be understood in conformity to this Eastern custom, as relating to a token of respect, and not a price of divination." To this account it may be added, that when Lord *Macartney* had his interview with the Emperor of China, in his embassy to that prince, in 1793, the receiving and returning of presents made a considerable part of the ceremony.

Presents of some kind or other are the regular introducers of one party to another in the East. *Pococke* tells us of a present of fifty radishes. *Bruce* relates, that in order to obtain a favour from him, he received a very inconsiderable present. "I mention this trifling circumstance," he says, "to shew how essential to humane and civil intercourse presents are considered to be in the East: whether it be dates, or whether it be diamonds, they are so much a part of their manners, that without them an inferior will never be at peace in his own mind, or think that he has hold of his superior for his protection. But superiors give no presents to their inferiors." *Travels*, vol. i. p. 68. *Forbes's Oriental Memoirs*, vol. i. p. 260.

No. 287. — ix. 24. *And the cook took up the shoulder and that which was upon it, and set it before Saul.*] The shoulder of a lamb is thought in the East a great delicacy. *Abdolmelek* the Caliph, (*Ockley's Hist. of the Saracens*, vol. ii. p. 277.) upon his entering into Cufah, made a splendid entertainment. "When he was sat down, *Amrou*, the son of *Hereth*, an ancient *Mechzumian*, came in: he called him to him, and placing him by him upon his

sofa, asked him what meat he liked best of all that ever he had eaten. The old Mechzumian answered, An ass's neck, well seasoned and well roasted. You do nothing, says Abdolmelek: what say you to a leg or a shoulder of a sucking lamb, well roasted and covered over with butter and milk?" This sufficiently explains the reason why Samuel ordered it for the future king of Israel, as well as what that was which was upon it, the butter and milk. HARMER, vol. i. p. 319.

No. 288. — ix. 26. *And they rose early, and it came to pass about the spring of the day, that Samuel called Saul to (on) the top of the house, saying, Up, that I may send thee away.]* Sleeping on the top of the house has ever been customary with the Eastern people. "It has ever been a custom with them, equally connected with health and pleasure, to pass the night in summer upon the house-tops, which for this very purpose are made flat, and divided from each other by walls. We found this way of sleeping extremely agreeable; as we thereby enjoyed the cool air, above the reach of gnats and vapours, without any other covering than the canopy of the heavens, which unavoidably presents itself in different pleasing forms upon every interruption of rest, when silence and solitude strongly dispose the mind to contemplation." Wood's *Balbec, Introduction*. "The four wives of my worthy host, with their female auxiliaries, retire at sunset from their domestic toils, and each taking her infant and its cradle to the roof of her division of the house, not forgetting the skin of water she has brought from the spring or well, she deposits the babe in safety, and suspends the water-case near her bed, on a tripod of sticks in order that the evaporation may cool it for the night or next day's use." Sir R. K. PORTER'S *Travels in Persia*, vol. ii. p. 7. 230.

"He received us at the outer gate, and conducted us through a small garden to the flat roof of the house, where we were introduced to the several Persians and Moguls of distinction. Here we enjoyed the evening breeze and a moonlight view of the gardens, and were amused by successive sets of dancing girls and musicians, superior to

any I had then seen in India." FORBES'S *Oriental Memoirs*, vol. iii. p. 81.

The tops of the houses being flat, afforded convenient space to erect altars for the worship of the heavenly host in their brightness. See 2 *Kings* xxiii. 5. 12. *Jer.* xix. 13. xxxii. 29. *Zeph.* i. 5.

"At night, all sleep on the tops of their houses, their beds being spread upon their terraces, without any other covering over their heads than the vault of heaven. The poor seldom have a screen to keep them from the gaze of passengers; and as we generally rode out on horseback, at a very early hour, we perceived on the tops of the houses, people either still in bed, or just getting up, and certainly no sight was ever stranger. The women appeared to be always up first, whilst the men were frequently seen lounging in bed long after the sun was risen." MORIER'S *Second Journey through Persia*, p. 229. BURCKHARDT'S *Travels in Nubia*, p. 16. *Life*. KINNIER'S *Journey through Asia Minor*, p. 134.

"We supped on the top of the house for coolness, according to their custom, and lodged there likewise, in a sort of closet about eight feet square, of wicker-work, plastered round towards the bottom, but without any doors." POCOCKE'S *Travels*, vol. ii. p. 69. "A wicker shed, or hovel, upon one side of the roof, was found capable of containing six of us, the rest extended themselves in the open air, upon the stuccoed roof." CLARKE'S *Travels*, vol. ii. p. 403. *Travels of Ali Bey*, vol. ii. p. 293. FORBES'S *Oriental Memoirs*, vol. iii. p. 234. LIGHT'S *Travels in Egypt*, p. 142.

No. 289. — x. 1. *And kissed him.*] The kiss of homage was one of the ceremonies performed at the inauguration of the kings of Israel. The Jews called it the kiss of majesty. There is probably an allusion to it in *Psalms* ii. 12.

The custom of shewing respect to princes by kissing their hands and knees still prevails in Arabia. NIEBUHR observed it himself even to the Imam of Sanaa. *Travels*, part i. p. 414.

No. 290. — x. 5, 6. *Thou shalt meet a company of pro-*

phets coming down from the high place, with a psaltery and a tabret.] We are told in a book which gives an account of the sufferings of the crew of an English privateer wrecked on the African coast in 1745, and which occasionally mentions the education of their children, and their getting the Koran by heart, that “when they have gone through, their relations borrow a fine horse and furniture, and carry them about the town in procession with the book in their hands, the rest of their companions following, and all sorts of music of the country going before.” SHAW mentions the same custom. *Trav.* p. 195. This seems to be a lively comment on these words, which describe a procession of prophets or scholars. HARMER, vol. ii. p. 106.

No. 291.—x. 24. *All the people shouted, and said, God save the king.*] The acclamations of the people attended the ceremony of the inauguration of the Jewish kings. This fully appears in the case of Saul and also of Solomon: for when Zadok anointed him king, *they blew the trumpet, and said, God save king Solomon,* 1 Kings i. 39.

Acclamations were usual among the Romans on several occasions. It was the manner in which they testified their approbation of the conduct of princes, commanders, and emperors. The forms of acclamation were different upon different occasions, but always included their prayers and good wishes for the welfare of the person who was the object of the noisy compliment: and was often expressed by one word, *Feliciter*. Sometimes the acclamation was used to testify their abhorrence and indignation, and was made the vehicle of imprecations, as was the case upon the death of the Emperor Commodus.

No. 292.—x. 27. *And brought him no presents.*] When D’Arvieux was attending an Arab emir, a vessel happened to be wrecked on the coast. The emir perceived it from the top of the mountains, and immediately repaired to the shore to profit by the misfortune. Staying some time, it grew so late that he determined to spend the night there under his tents, and ordered supper to be got ready. He says that nothing was more easy, for every body at Tartoura vied with each other as to the presents they brought

of meat, fowl, game, fruit, coffee, &c. Were they not presents of this kind that the children of Belial neglected to bring? HARMER, vol. ii. p. 15.

No. 293. — xiii. 19, 20. *Now there was no smith found throughout all the land of Israel, for the Philistines said, Lest the Hebrews make them swords or spears: but all the Israelites went down to the Philistines to sharpen every man his share.*] The policy of the Philistines has been imitated in modern times. “Mulei Ismael went farther towards a total reduction of these parts of Africa than his predecessors had done. Indeed the vigorous Mulei Rashid, his brother and predecessor, laid the foundation of that absoluteness; but was cut off in the height of his vigour, his horse running away with him in so violent a manner that he dashed out his brains against a tree. But this sheriff brought multitudes of sturdy Arabs and Africans, who used to be courted by the kings of Morocco, Fez, &c. to such a pass, that it was as much as all their lives were worth to have any weapon in a whole dowar, (moveable village, or small community,) more than one knife, and that without a point, wherewith to cut the throat of any sheep or other creature, when in danger of dying, lest it should *jif*, as they call it, *i. e.* die with the blood in it, and become unlawful for food.” MORGAN’S *Hist. of Algiers*, p. 196.

In this manner Porsenna acted in the peace which he granted to the Romans, not permitting any iron to be forged for the purposes of agriculture. *Ne ferro, nisi in agricultura uterentur.* The Chaldeans did the same to the Jews in the time of Nebuchadnezzar; they carried away all the artificers, 2 *Kings* xxiv. 14. *Jer.* xxiv. 1. xxix. 2. And in the same manner did Cyrus treat the Lydians. HERODOTUS, lib. i. c. 145.

No. 294. — xiv. 9. *This shall be a sign unto us.*] Archbishop POTTER (in his *Archæologia Græca*, vol. i. p. 344.) has some curious reflections on the custom of *catching omens*, which was common amongst the Greeks, and which he conceives to be of great antiquity, and also of Eastern origin. “That it was practised by the Jews, is by some inferred from the story of Jonathan, the son of king Saul,

who, going to encounter a Philistine garrison, thus spoke to his armour-bearer, *If they say unto us, Tarry until we come unto you, then we will stand still in our place, and will not go up unto them. But if they say thus, Come up unto us, then we will go up, for the Lord hath delivered them into our hand, and this shall be a sign unto us.*" A remarkable instance of this superstition is found in the following passage of VIRGIL: He introduces Æneas catching Ascanius's words from his mouth; for the Harpies and Anchises also, having foretold that the Trojans should be forced to gnaw the very tables for want of other provisions, when they landed in Italy; happening to dine upon the grass, instead of tables or trenchers, which their present circumstances did not afford, they laid their meat upon pieces of bread, which afterwards they eat up; whereupon,

Heus! etiam mensas consumimus? inquit Iūlus.

See, says Iūlus, we our tables eat.

Æneas presently caught the omen, as the poet subjoins:

————— *Ea vox audita laborum*

Prima tulit finem: primumque loquentis ab ore

Eripuit pater, ac stupefactus numine pressit.

The lucky sound no sooner reach'd their ears,

But straight they quite dismiss'd their former cares:

His good old sire with admiration struck,

The boding sentence, when yet falling, took,

And often roll'd it in his silent breast. *Æneid vii. l. 116.*

No. 295. — xiv. 14. *And that first slaughter which Jonathan and his armour-bearer made was (of) about twenty men, within as it were a half acre of land, which a yoke of oxen might plough.]* This manner of measuring a space of ground by a comparison from ploughing seems to have been customary in these times, from what is here said of Jonathan. A similar instance also occurs in HOMER: for speaking of contending chiefs, he says,

So distant they, and such the space between,

As when two teams of mules divide the green.

Il. iii. 109. POPE.

For the explanation of the comparison it may be proper to add DACIER's description of the manner of ploughing.

“The Grecians did not plough in the manner now in use. They first broke up the ground with oxen, and then ploughed it more lightly with mules. When they employed two ploughs in a field, they measured the space they could plough in a day, and set their ploughs at the two ends of that space, and those ploughs proceeded towards each other. This intermediate space was constantly fixed, but less in proportion for two ploughs of oxen than for two of mules; because oxen are slower, and toil more in a field that has not yet been turned up; whereas mules are naturally swifter, and make greater speed in a ground that has already had the first ploughing.”

A carucate, or plough land in Domesday Book, from caruca, is as much land as will maintain a plough, or as much as one plough will work.

No. 296. — xiv. 15. *So it was a great trembling.*] In the Hebrew it is, *a trembling of God*, that is, which God sent upon them. This was called by the heathens, a *panic fear*: and, as it was thought to come from the gods, made the stoutest men quake. So PINDAR excellently expresses it:

————— Ἐν γὰρ
Δαιμονίοισι φοβοίς
Φευγόνται καὶ Παῖδες Θεῶν. Nemea ix. 63.

When men are struck with divine terrors, even the children of the gods betake themselves to flight.

No. 297. — xv. 12. *Saul came to Carmel, and behold he set him up a place.*] In this place the LXX. read χεῖρα, *a hand*, probably because the trophy or monument of victory was made in the shape of a large hand, (the emblem of power,) erected on a pillar. These memorial-pillars were much in use anciently; and the figure of a hand was by its emblematical meaning well adapted to preserve the remembrance of a victory. NIEBUHR, (*Voyage en Arabie*, tom. ii. p. 211. French edit.) speaking of Ali's mosque at Mesched-Ali, says, that “at the top of the dome, where one generally sees on the Turkish mosques a crescent, or only a pole, there is here a hand stretched out, to represent that of Ali.” Another writer informs us, that at the alhambra, or red palace of the Moorish kings, in Grenada,

“on the key-stone of the outward arch (of the present principal entrance) is sculptured the figure of an arm, the symbol of strength and dominion.” *Annual Register for 1779, Antiquities*, p. 124. To this day, in the East Indies, the picture of a *hand* is the emblem of *power* or *authority*. When the Nabob of *Arcot*, who was *governor* of *five provinces*, appeared on public occasions, several small flags with each a *hand* painted upon them, and one of a large size with *five hands*, were solemnly carried before him.

No 298. — xvi. 1. *Fill thy horn with oil.*] It is the custom of Iberia, Colchis, and the adjacent country, where the arts are little practised, to keep liquors in horns, and to drink out of them. Probably the Eastern horns had chains affixed to them, so that they might occasionally be hung up. If this were the case, it may account for the prophet's supposing that drinking vessels were hung up. *Isaiah* xxii. 24. HARMER, vol. i. p. 382, and *Philosophical Transactions abridged*, vol. v. part ii. p. 131, 132.

No. 299. — xvi. 17.] *And Saul said unto his servants, Provide me now a man that can play well, and bring him to me.*] This command of Saul might originate in a desire to obtain such a person as might by his skill in playing equally contribute to his gratification and state. It seems to have formed a part of royal Eastern magnificence to have had men of this description about the court. “Professed story-tellers,” it may also be observed, “are of early date in the East. Even at this day men of rank have generally one or more, male or female, amongst their attendants, who amuse them and their women, when melancholy, vexed, or indisposed; and they are generally employed to lull them to sleep. Many of their tales are highly amusing, especially those of Persian origin, or such as have been written on their model. They were thought so dangerous by Mohammed, that he expressly prohibited them in the Koran.” RICHARDSON'S *Dissert. on the Manners of the East*, p. 69.

In Persia, “where any place does present a little more room than ordinary, or under the covered ways attached to the shops, we generally find one of the national story-tellers, surrounded by groups of people: some well clad,

others in rags, and not a few nearly naked, attending with the most lively interest to tales they must have heard a thousand times before. He recounts them with a change of gesticulation, and a varied tone of voice, according to his subject: whether it be the loves of Khosroo and Shi-reene, the exploits of Rustum, their favourite hero, or any number of historic couplets from Ferdoussi, the Homer of their land: from the humblest peasant to the head that wears the diadem, all have the same passion for this kind of entertainment. His present majesty, and also the several prince-governors, have each a court story-teller, in listening to whose powers of memory and of eloquence, the royal personage frequently passes the leisure of the day; and, when on a long journey, this necessary officer is always within call, to beguile the tedium of the way." Sir R. K. PORTER'S *Travels in Persia*, vol. i. p. 311.

"The graver sort (Turks) frequently repair, towards the decline of the day, to particular coffee-houses, where a numerous party will listen to the narrative of an individual, chosen from the circle, with the most profound and respectful attention. These tales, which sometimes exceed two hours in duration, are by no means destitute of interest, and have always a pointed moral." JOLLIFFE'S *Letters from Palestine and Egypt*, p. 304. FORBES'S *Oriental Memoirs*, vol. iii. p. 181. MALCOLM'S *History of Persia*, vol. ii. p. 552. HEUDE'S *Voyage up the Persian Gulf*, in 1817, p. 212. Sir W. OUSELEY'S *Travels in the East*, vol. ii. p. 116. WITTMAN'S *Travels in Turkey*, p. 370.

No. 300. — xvi. 23. *And it came to pass when the evil spirit from God was upon Saul, that David took a harp, and played with his hand; so Saul was refreshed, and was well, and the evil spirit departed from him.*] The power of music upon the affections is very great. Its effect upon Saul was no more than it has produced in many other instances. Timotheus the musician could excite Alexander the Great to arms by the Phrygian sound, and allay his fury with another tone, and excite him to merriment. So Eric, king of Denmark, by a certain musician, could be driven to such a fury as to kill some of his best and most trusty

servants. *Ath. Kirch. Phonurg.* l. ii. s. 1. *Is. Vossius de Poëmatum cantû et rythmi viribus.*

The ancient music, according to the Chinese writers of every age, could call down superior spirits from ethereal regions, raise up the manes of departed beings, inspire men with a love of virtue, and lead them to the practice of their duty. *GROSIUS's China*, vol. ii. p. 493.

No. 301. — xvii. 6. *Greaves of brass.*] These were necessary to defend the legs and feet from the iron stakes placed in the way by the enemy, to gall and wound their opponents. They were a part of ancient military harness, and the artifices made use of by contending parties rendered the precaution important.

This species of armour may be seen on many ancient monuments. It was a plate of brass, sometimes, indeed, formed of lamina, or plates like the mail, which covered the skin, or fore-part of the leg, from the knee to the instep, and was buckled with straps behind the leg; it was commonly worn only on one leg. *VEGETIUS (De Re Militari)* says, *Pedites scutati etiam ferreas ocreas in dextris cruribus cgebantur accipere.* The foot-soldiers, called *scutati*, from their particular kind of shield, were obliged to use iron greaves on their right legs. One of these may be seen in the monument of the gladiator Buto, in *Montfaucon*; and another, in the mosaic pavement at Bognor, in Surry.

No. 302. — xvii. 43. *He cursed David by his gods.*] It is highly probable that this was a general practice with idolaters, who, supposing themselves secure of the favour and protection of their deities, concluded that their enemies must necessarily be the objects of their displeasure and vengeance. Hence, anticipating the certainty of Divine wrath upon them, they cursed and devoted them to destruction. So did the Philistine act towards David. And so the Romans used to do, saying, *Dii deæque te perdant.*

A Hindoo sometimes, in a fit of anger, says to his enemy, The goddess Kalee shall devour thee. May Doorga destroy thee. *WARD's View of the Hindoos*, vol. ii. p. 322. 8vo.

No. 303. — xvii. 44. *And the Philistine said to David, Come to me, and I will give thy flesh to the fowls of the air,*

and to the beasts of the field.] This mode of speaking and challenging was very common with the Orientals. HOMER gives the same haughty air to his heroes; and it was doubtless a copy of the manners and hyperbolical speeches of the times. Thus he makes one say to another:

*Bold as thou art, too prodigal of breath,
Approach, and enter the dark gates of death.*

Il. ii. 107.

No. 304. — xvii. 45. *I come to thee in the name of the Lord of hosts.]* The decision of national controversies by the duels of the chiefs was frequent in ancient times. That between the Horatii and Curiatii, is well known; and even before that, Romulus, and Aruns king of the Ceninenses, ended their national quarrel by the like method; Romulus killing his adversary, taking his capital, and dedicating the spoils to Jupiter Feretrius. VAL. MAX. l. viii. c. 2. § 3. CHANDLER'S *Life of David*, vol. i. p. 70. note.

No. 305. — xvii. 49. *And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead.]* The slingers of the ancients were remarkably expert, and well they might, if what *Vegetius* relates be true, that they were accustomed to this exercise from their earliest infancy; and that mothers would not suffer their children to have their meals, unless they could hit such objects as were pointed out to them. It was usual to wind the sling once round the head before they projected its contents; this was obviously to throw with greater force. VIRGIL, describing Mezentius about to throw from a sling, represents him as winding it three times round his head.

*Positis Mezentius hastis,
Ipse ter adducta circum caput egit habena,
Et media adversi liquefacto tempora plumbo
Diffidit, ac multa porrectum extendit arena.*

The inhabitants of the isles called Baleares, now Majorca and Minorca, were the most celebrated slingers of antiquity. They did not permit their children to break their fast, till they had struck down the bread, they were to eat, from the top of a poll, or some distant eminence.

Concerning the velocity of the ball out of the sling there are strange and almost incredible things told by the ancients: the leaden ball, when thus projected, is said to have melted in its course.

Obstupuit forma Jove natus: et æthere pendens
Non secus exarsit, quam cum Balearica plumbum
Funda jacit: volat illud, et incandescit eundo,
Et quas non habuit, sub nubibus invenit ignes.

OVID. *Met.* lib. ii. v. 726.

*Hermes was fired as in the clouds he hung:
So the cold bullet that, with fury slung
From Balearic engines, mounts on high,
Glows in the whirl, and burns along the sky.*

DRYDEN.

SENECA says the same thing. *Sic liquescit excussa glans funda, et adtritu aeris velut igne distillat.* *Quæst. Natural.* lib. iii. c. 57. "Thus the ball projected from the sling melts, and is liquefied by the friction of the air; as if it were exposed to the action of fire."

VEGETIUS, (*De Re Militari*, lib. ii. cap. 23.) tells us "that slingers could, in general, hit the mark at six hundred feet distance." *Funditores scopas, pro signo ponebant, ita ut sexcentos pedes removerentur a signo, signum sæpius tangerent.*

The ancient Baleares are said to have had three slings of different lengths: the longest they used when the enemy was at the greatest distance: the middle one, on their nearer approach: and the shortest, when they came into the ordinary fighting distance in the field. They are said to have had one of their slings constantly bound about their head; to have used the second as a girdle; and to have carried the third always in their hand. DIODORUS SIC. lib. v. c. 18. p. 286. ed. Bipont.

The dexterity with which the sling may be used as an offensive weapon is surprising. It evidently appears in the conflict between David and Goliath, and may be confirmed by the following citation: "The arms which the Achæans chiefly used were slings. They were trained to the art from their infancy, by slinging from a great dis-

tance at a circular mark of a moderate circumference; by long practice they took so nice an aim, that they were sure to hit their enemies not only on the head, but on any part of the face they chose. Their slings were of a different kind from the Balearians, whom they far surpassed in dexterity." POLYB. p. 125.

No. 306. — xvii. 51. *Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith.*] NIEBUHR presents us with a very similar scene in his *Descript. de l'Arabie*, p. 263, where the son of an Arab chief kills his father's enemy and rival, and, according to the custom of the Arabs, cuts off his head, and carries it in triumph to his father. In a note he adds, "cutting off the head of a slain enemy, and carrying it in triumph, is an ancient custom." XENOPHON remarks, that it was practised by the Chalybes, (*Retreat of the Ten Thousand*, lib. iv.) HERODOTUS attributes it to the Scythians, lib. iv. cap. 60.

No. 307. — xviii. 3. *Then Jonathan and David made a covenant.*] Various ceremonies have been used on these occasions. When treaties were made either of a private or public nature, such usages were observed as were of established authority, or significantly important. The Scythians had a peculiar method of forming their treaties. HERODOTUS (l. iv. c. 70.) relates, that they first poured wine into a large earthen vessel, and then the contracting parties, cutting their arms with a knife, let some of their blood run into the wine, and stained likewise their armour therewith; after which they themselves, and all that were present, drank of that liquor, making the strongest imprecations against the person that should violate the treaty.

No. 308. — xviii. 4. *Stripped himself of the robe.*] D'HERBELOT (vol. ii. p. 20.) says, that when Sultan Selim had defeated Causou Gouri, he assisted at prayers in a mosque at Aleppo, upon his triumphant return to Constantinople, and that the imam of the mosque, having added at the close of the prayer these words, "May God preserve Selim Khan, the servant and minister of the two sacred cities of Mecca and Medinah," the title was so very

agreeable to the sultan that he gave the robe that he had on to the imam. Just thus Jonathan *stripped himself of the robe* that was upon him, and gave it to David. He had probably thrown off his upper garment or regal robe, that he might assimilate himself more to the condition of an ordinary man, or, perhaps, to one of the prophets. The Germans are said by some writers to have appeared naked, but the representation of TACITUS is, *rejecta veste superiore*, having thrown off their upper garment. HARMER, vol. ii. p. 94.

No. 309. — xviii. 4. *And Jonathan stripped himself of the robe that was upon him, and gave it to David.*] We read in TAVERNIER, (p. 43.) of a nazar, whose virtue and behaviour so pleased a king of Persia, after being put to the test, that he caused himself to be disapparelled, and gave his habit to the nazar, which is the greatest honour that a king of Persia can bestow on a subject. See also *Rom. xiii. 14. Ephes. iv. 24. Col. iii. 10.*

No. 310. — xviii. 4. *And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to the sword, and to his bow, and to his girdle.*] It was anciently a custom to make such military presents as these to brave adventurers. Besides the present instance of the kind, two others may be quoted: the first is from HOMER:

*Next him Ulysses took a shining sword,
A bow and quiver, with bright arrows stor'd:
A well prov'd casque, with leather braces bound,
(Thy gift, Meriones,) his temples crown'd.* Il. x. 307. POPE.

The other is from VIRGIL, in the story of Nisus and Euryalus.

Euryalus phaleras Rhamnetis, et aurea bullis, &c.

Æn. ix. 359.

*Nor did his eyes less longingly behold
The girdle belt, with nails of burnish'd gold;
This present Cædicus the rich bestow'd
On Romulus, when friendship first they vow'd,
And absent, join'd in hospitable ties:
He dying, to his heir bequeath'd the prize;
Till by the conq'ring Ardean troops oppress'd,
He fell, and they the glorious gift possess'd.*

DRYDEN.

No. 311. — xviii. 4. *And to his girdle.*] To ratify the covenant which Jonathan made with David, amongst other things, he gave him his girdle. This was a token of the greatest confidence and affection. In some cases it was considered as an act of adoption. Agreeably to this, PIRTS informs us, (*Travels*, p. 217.) “I was bought by an old bachelor; I wanted nothing with him; meat, drink, and clothes, and money, I had enough. After I had lived with him about a year, he made his pilgrimage to Mecca, and carried me with him. But before we came to Alexandria he was taken sick, and thinking verily he should die, having a woven girdle about his middle, under his sash, in which was much gold, and also my letter of freedom, (which he intended to give me when at Mecca,) he took it off, and bid me put it on about me, and took my girdle, and put it on himself.”

No. 312. — xviii. 6. *The women came out of all the cities of Israel, singing and dancing, to meet king Saul.*] It was customary for women to celebrate the praises of God in public on remarkable occasions. See *Exod.* xv. 20, 21.

Such women, amongst the Romans, were called *Cymbalistriæ* and *Tympanistriæ*. They shook the cymbals, and beat the tabrets and drums. *Pignorii de Servis*, p. 166.

Men were employed in singing as well as women.

“At two o’clock we came in sight of Jumbo, the blacksmith’s native town, from whence he had been absent more than four years. Soon after this, his brother, who had by some means been apprized of his coming, came out to meet him, accompanied by a singing-man: he brought a horse for the blacksmith, that he might enter his native town in a dignified manner, and he desired each of us to put a good charge of powder in our guns. The singing-man now led the way, followed by the two brothers, and we were presently joined by a number of people from the town, all of whom demonstrated great joy at seeing their old acquaintance, the blacksmith, by the most extravagant jumping and singing. On entering the town, the singing-man began an extempore song in praise of the blacksmith, extolling his courage in having overcome so many difficul-

ties, and concluding with a strict injunction to his friends to dress him plenty of victuals." PARK'S *Travels*, p. 82.

"Bart, baut, batt, as it is differently pronounced, is a curious approximation to the Western bard, and their offices are nearly similar. No Hindoo rajah is without them. Hyder, although not a Hindoo, delighted to be constantly preceded by them. They have a wonderful facility in speaking improvisatore upon any subject proposed to them, a declamation, in measures, which may be considered as a sort of medium between blank verse and modulated prose: but their proper profession is that of chaunting the exploits of former days in front of the troops, while marshalling for battle, and inclining them to emulate the glory of their ancestors." FORBES'S *Oriental Memoirs*, vol. iii. p. 225. "The Maharatta chiefs have servants with gold and silver staves of rich workmanship, running before them, called chopdars, and assaburdars: a sort of heralds, who sing their praises, and proclaim their titles in the hyperbolic style of the East. In general their lord levels mountains, and exhausts the ocean: he awes the earth, subdues the nations, and makes the people tremble at his nod." Ibid. vol. ii. p. 42.

"Nadir Shah had in his army no less than nine hundred chiaux or chanters. They carried in their hand a baton, with a silver crook at the end of it: they had also a feather with a silver boss on their cap, which was flat on the top: they frequently chaunted moral sentences, and encomiums on the Shah, occasionally proclaiming also his victories as he passed along." HANWAY'S *Travels in Persia*, vol. i. p. 170.

No. 313. — xviii. 6. *And it came to pass, as they came, when David was returned from the slaughter of the Philistine, that the women came out of all the cities of Israel, singing and dancing, to meet King Saul.*] The dancing and playing on instruments of music before persons of distinction, when they pass near the dwelling-places of such as are engaged in country business, still continues in the East. This was practised by some persons in compliment to the Baron Du TOTT. He says, (*Memoirs*, part iv. p. 131.) "I took care to cover my escort with my small troop of Europeans, and

we continued to march on in this order, which had no very hostile appearance, when we perceived a motion in the enemy's camp, from which several of the Turcomen advanced to meet us: and I soon had the musicians of the different hordes playing and dancing before me, all the time we were passing by the side of their camp." HARMER, vol. iii. p. 292.

No. 314. — xviii. 25. *And Saul said, thus shall ye say to David, the king desireth not any dowry, but a hundred foreskins of the Philistines, to be avenged on his enemies.]*

This custom has prevailed in later times in some countries, to give their daughters in marriage to the most valiant men, or those who should bring them so many heads of their enemies. ALEX. *ab Alexandro*, (lib. i. cap. 24.) reports of a people in Carmania, that if any were desirous to marry, it was necessary that he should first bring the king the head of an enemy. The Roman custom on this point differed from the Hebrew, the former requiring the wife to bring a portion to the husband, that he might be able to bear the charges of matrimony more equally. PATRICK *in loc.*

STRABO (lib. xv. p. 500.) mentions in addition to what other writers say, of the people in Carmania, that the king lays up the skulls in a treasury, and that he is the most famous who has the most heads brought to him. CHARDIN in his MS. assures us, that in the war of the Persians against the Yuzbecs, the Persians took the beards of their enemies and carried them to the king. HARMER, vol. ii. p. 263.

No. 315. — xix. 13. *And Michael took an image, and laid it in the bed, and put a pillow of goat's hair for its bolster.]* A kind of *net* of goat's hair placed before the teraphim is what is here meant. Such a net Dr. SHAW, (*Travels*, p. 221. 2d edit.) says, is "a close curtain of gauze or fine linen, used all over the East by people of better fashion, to keep out the flies." That they had such anciently cannot be doubted. Thus when Judith had beheaded Holofernes in his bed, she pulled down the *musquito net* wherein he did lie in his drunkenness from the pillars.

Judith xiii. 9. 15. So HORACE, speaking of the Roman soldiers serving under *Cleopatra* queen of Egypt, says,

Interque signa (turpe !) militaria
Sol aspicit CONOPEUM.

Epod. ix. 15.

Amidst the Roman eagles Sol survey'd
(O shame !) th' Egyptian canopy display'd.

FRANCIS.

“ Among the hurtful animals that Egypt produces, those that we call gnats ought not to be forgotten. If their size prevents all apprehensions of dangerous accidents from them, their multitudes make them insupportable. The Nile water, which remains in the canals and the lakes, into which it makes its way every year, produces such a prodigious quantity of these insects, that the air is often darkened by them. The night-time is that in which people are most exposed to receive punctures from them ; and it is with a view to guard themselves from them, that they sleep so much here on the tops of their houses, which are flat-roofed. These terraces are paved with square flat stones, very thin ; and as in this country, they have no apprehensions from rain or fogs, they are wont to place their beds on these roofs every night, in order to enjoy their repose more undisturbedly and coolly, than they could any where else. Gnats seldom rise so high in the air. The agitation of the air at that height, is too much for them : they cannot bear it. However, for greater precaution, persons of any thing of rank never fail to have a tent set up in these terraces, in the midst of which is suspended a pavilion of fine linen, or of gauze, which falls down to the ground, and incloses the mattrass. Under the shelter of this pavilion, which the people of the country call *namousie*, from the word *namous*, which in their language signifies *fly*, (or *gnat*,) people are secured against these insects, not only on the terraces, but every where else.”
MAILLET, *Lett.* ix. p. 37.

Abarbanel and Abendana both say, that women in those times were accustomed to have figures made in the likeness of their husbands, that when they were absent from them, they might have their image to look upon. If

this was the case, most probably Michael's image was one of this kind.

No. 316. — xx. 5. *New moon.*] “As soon as the new moon was either consecrated or appointed to be observed, notice was given by the sanhedrim to the rest of the nation, what day had been fixed for the *new moon*, or first day of the month, because that was to be the rule and measure, according to which they were obliged to keep their feasts and fasts in every month respectively. This notice was given to them in time of peace, by firing *beacons* set up for that purpose, (which was looked upon as the readiest way of communication,) but in time of war, when all places were full of enemies, who made use of beacons to amuse our nation with, it was thought fit to discontinue it, and to delegate some men on purpose to go and signify it to as many as they possibly could reach, before the time commanded for the observation of the feast or fast was expired.” LEVI'S *Rites and Ceremonies of the Jews*, p. 25.

No. 317. — xx. 30. *Thou son of the perverse rebellious woman.*] In the East, when they are angry with a person, they abuse and vilify his parents. Saul thought of nothing but venting his anger against Jonathan, nor had any design to reproach his wife personally; the mention of her was only a vehicle by which, according to oriental modes, he was to convey his resentment against Jonathan into the minds of those about him. HARMER, vol. ii. p. 492.

An instance of the prevalence of the same principle in Africa, which induced Saul thus to express himself to Jonathan, occurs in the travels of MUNGO PARK. “Maternal affection is every where conspicuous among the Africans, and creates a correspondent return of tenderness in the child. Strike me, said my attendant, but do not curse my mother. The same sentiment I found universally to prevail, and observed in all parts of Africa, that the greatest affront which could be offered to a negro was to reflect on her who gave him birth.” *Travels*, p. 264.

“The proprietor of this house, was, I believe, a man who sold or prepared medicinal compounds and distilled waters; in the takches or niches of my room were above

thirty glass bottles filled with liquids of different colours. Shir Khan Beg, hoping to discover wine among these, applied one of the largest bottles to his lips, but finding the contents extremely nauseous, he imprecated a thousand curses, not directly on the man who had combined such disgusting ingredients, but on all the females in whose honor and welfare that man might be supposed the most interested; his wives, his mother, daughters, and sisters." Sir W. OUSELEY's *Travels in the East*, vol. ii. p. 73.

"We discovered that one of my canteen bottles, filled with excellent wine, had been broken by the kick of a horse; the other was nearly empty; for Shir Khan Beg, on the very first morning of our expedition, acknowledged candidly his doubts respecting the impropriety of drinking fermented liquors; and on the second he plainly asked for some, and frequently after, seeing the stock both of Madeira and Shiraz wine reduced to a bare sufficiency for two or three days, he cursed from the bottom of his heart the horse that broke the bottle, and the rider of that horse; the mule that carried the canteens, and the man who drove the mule; besides the wives, daughters, and sisters of both those unlucky men; while he consoled himself and me by the consideration, that we might soon be enabled to procure what would at least-intoxicate." Ibid. p. 108.

"A Hindoo often reproaches another in some such words as these: thou son of a loose woman; thou son of a beggar woman." WARD'S *View of the Hindoos*, vol. ii. p. 322.

No. 318. — xx. 41. *And fell on his face to the ground.*] Such prostrations as these were very common in the East. STEWART, in his *Journey to Mequinez*, says, "We marched towards the emperor with our music playing, till we came within about eighty yards of him; when the old monarch alighting from his horse, prostrated himself on the ground to pray, and continued some minutes with his face so close to the earth, that when we came up to him, the dust remained upon his nose." See NEWBERRY'S *Collection*, vol. xvii. p. 139.

No. 319. — xxi. 13. *And he changed his behaviour before them, and feigned himself mad in their hands.]* David is not the only instance of this kind. Among the Easterns, Baihaisus the Arabian, surnamed Naama, had several of his brethren killed, whose death he wanted to revenge. In order to it he feigned himself mad, till at length he found an opportunity of executing his intended revenge, by killing all who had a share in the murder of his brethren. *Anthol. Vet. Hamasa*, p. 535. edit. *Schulten*. Amongst the Greeks Ulysses is said to have counterfeited madness, to prevent his going to the Trojan war. Solon also, the great Athenian law-giver, practised the same deceit, and by appearing in the dress and with the air of a madman, and singing a song to the Athenians, carried his point and got the law repealed that prohibited, under the penalty of death, any application to the people for the recovery of Salamis. *PLUT. Vit. Solon*. p. 82. *CHANDLER'S Life of David*, vol. i. p. 102. note.

No. 320. — xxii. 2. *And every one that was in debt.]* It appears to have been usual in ancient times for such persons as are described in this verse to devote themselves to the perpetual service of some great man. The Gauls in particular are remarked for this practice. *Plerique, cum aut ære alieno, aut magnitudine tributorum, aut injuriâ potentiorum premantur, sese in servitutem dicant nobilibus, &c.* *CÆSAR de Bello Gall.* lib. vi. cap. 13.

No. 321. — xxii. 6. *Under a tree.]* However common it might be for the generality of persons, when travelling, to take up a temporary residence under a tree, it seems extraordinary that kings and princes should not be better accommodated; yet, according to eastern customs, it is perfectly natural. Thus when *Pococke* was travelling in the company of the Governor of Faiume, who was treated with great respect as he passed along, they spent one night in a grove of palm-trees. *HARMER*, vol. ii. p. 127.

No. 322. — xxii. 6. *Having his spear in his hand.]* By his spear is to be understood his sceptre, according to the mode of expression prevalent in these times. So *JUSTIN*, (lib. xliii. cap. 3.) speaking of the first times of the Romans, says, *Per*

ea adhuc tempora reges hastas pro diademate habebant, quas Græci sceptrâ dixere, &c. “In those days kings hitherto had spears as signs of royal authority, which the Greeks called sceptres: for in the beginning of things, the ancients worshipped spears for immortal gods; in memory of which religion, spears are still added to the images of the gods.” Thus the kings of Argos, according to PAUSANIAS, called their sceptres spears.

No. 323. — xxii. 17. *The king said unto the footmen.*] “In ancient times it was as much a custom for great men to do execution upon offenders, as it is now an usual thing for them to pronounce sentence. They had not then (as we have now) such persons as the Romans called *carnifices*, or public executioners; and therefore Saul bade such as waited on him to kill the priests, and *Doeg*, one of his chief officers, did it.” PATRICK, *in loc.* See also CHARDIN, *Travels*, b. 6.

No. 324. — xxiv. 12. *The Lord judge between me and thee.*] Full of reverence as the eastern addresses are, and especially those to the great, in some points they are not so scrupulous as we are in the west. An inferior’s mentioning of himself before he names his superior is an instance of this kind. *Chardin* assures us, that it is customary among the Persians for the speaker to name himself first. Thus David spoke to Saul, even when he so revered him, that *he stooped with his face to the earth, and bowed himself.* Gen. xxiii. 15. compared with ver. 6. is a similar instance. HARMER, vol. ii. p. 41.

“When one Hindoo is complaining to another of an act of injustice, he frequently says, God will judge between us; or the gods will judge between us: or, mother Katee will judge.” WARD’S *View of the Hindoos*, vol. ii. p. 322. 8vo.

No. 325. — xxv. 11. *Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give unto men whom I know not whence they are?*] Water is considered as an important part of the provision made for a repast, and is sent as such to shearers and reapers in particular. The words of Nabal in reply to David’s messengers are not in the least surprising. The following

passage from Mr. DRUMMOND's *Travels*, p. 216. affords a proof of their propriety. "The men and women were then employed in *reaping*, and this operation they perform by cutting off the ears, and pulling up the stubble; which method has been always followed in the East: other females were busy in *carrying water* to the reapers, so that none but infants were unemployed." HARMER, vol. i. p. 372.

No. 326. — xxvi. 5. *And Saul lay in the trench, and the people pitched round about him.*] An Arab camp is always round when the disposition of the ground will admit it, the prince being in the middle, and the Arabs about him at a respectful distance. Their lances were fixed near them in the ground all the day, ready for action. D'ARVIEUX, *Voy. dans la Pal.* p. 173. Such was probably the situation of Saul. HARMER, vol. ii. p. 245.

VOLNEY (*Voyage*, tom. i. p. 364.) says, "The form of the camps (of the *Bedoween Arabs*) is an irregular round, consisting of a single range of tents placed at a greater or less distance from each other." Grotius observes that kings, when absent from home, used to sleep in their chariots.

"Presently the sheik of Bethoor made his appearance, and a conversation began between him and the Arab who had undertaken to escort us through his territory. Then they all formed a circle, seated upon the ground in the open air: the sheik being in the centre, with an iron mace or sceptre in his hand, about three feet in length, with a ball at the upper extremity, so longitudinally grooved as to exhibit edges on every side." CLARKE's *Travels*, vol. ii. p. 637.

No. 327. — xxvi. 7. *And behold, Saul lay sleeping in the trench, and his spear stuck in the ground at his bolster; but Abner and the people lay round about him.*] A description very similar to this is given by HOMER of Diomed sleeping in his arms, with his soldiers about him, and the spears sticking upright in the earth.

*Without his tent bold Diomed they found,
All sheath'd in arms, his brave companions round;*

*Each sunk in sleep, extended on the field,
His head reclining on his bossy shield:
A wood of spears stood by, that, fix'd upright,
Shot from their flashing points a quiv'ring light. Il. iii. 89. POPE.*

The circumstance of the spears being fixed in the ground might be in conformity to the usual practice of warriors. SILIUS ITALICUS gives some such account of Mago, the brother of Hannibal, in his camp.

*Nec degener ille
Belligeri ritus taurino membra jacebat,
Effultus tergo et mulcebat tristitia somno.
Haud procul hasta viri terræ defisa propinqual. Lib. vii. v. 291.*

*Nor he, degenerate
From martial rites, stretch'd on an ox's hide,
Forgot his cares in sleep: and near him stood,
Fix'd in the ground, his spear.*

See also POPE's *Homer*, *Il.* 10. the account of the Thracians.

VIRGIL, *Æn.* vi. 652.

*Stant terrâ defixæ hastæ.
Defigunt tellure hastas, et scuta reclinant. Æn. xii. 131.
Hastam solo defige. SENECA, Phœniss. 470.
Fixaque silet gravibus in hastâ. VALERIUS FLACCUS. iv. 283.*

“From two long spears which they had stuck in the ground, we concluded that the party belonged to some great person, and on coming to the other side, we found a mirza, sitting on a carpet spread beneath the wall.” Sir W. OUSELEY's *Travels in the East*, vol. ii. p. 156.

“On coming near the village (Sewund) we saw him (the governor) extended under a shed fast asleep, on the ground, with a spear stuck at his bolster head, which now, as in the days of Saul, marks the spot where a man of consequence reposes.” MORIER's *Second Journey through Persia*, p. 115.

These spears had two points; one, with which they struck; the other, perhaps blunter, called *Σαυρωτήρ* which they stuck into the ground. Sometimes the *Σαυρωτήρ* was a hollow and pointed iron, which was stuck into the ground,

and the spear was put into it, as a candle into a socket. See also VIRGIL, *Æn.* ix. 609. APPOLLONIUS, iii. 1285.

No. 328.—xxvi. 20. *Hunt a partridge.*] The account given by Dr. SHAW (*Travels*, p. 236.) of the manner of hunting partridges and other birds by the Arabs, affords an excellent comment on these words: “The Arabs have another, though a more laborious method of catching these birds; for observing that they become languid and fatigued after they have been *hastily* put up twice or *thrice*, they immediately run in upon them, and knock them down with their zerwattys, or bludgeons, as we should call them.” It was precisely in this manner that Saul hunted David, coming hastily upon him, and putting him up from time to time, in hopes that he should at length, by frequent repetitions of it, be able to destroy him.

EGMONT and HEYMAN (vol. ii. p. 49.) give an account of the manner of taking snipes in the Holy Land, very much like the Arab way of catching partridges. They say that if the company be numerous they may be hunted on horseback, as they are then never suffered to rest till they are so tired that you may almost take them in your hand. But snipes delight in watery places. David therefore being in dry deserts, might rather mention the partridge, of which there are more species than one in the East, some of which, at least, haunt mountainous and desert places. HARMER, vol. i. p. 318.

No. 329.—xxvii. 9. *And David smote the land, and left neither man nor woman alive.*] Camillus, after the burning of Rome by Brennus the Gaul, beat his army in two battles, and made such a thorough slaughter of them, as that there was not a messenger left to carry the news of their destruction. *Liv.* l. v. c. 49. In like manner *Mummius* the Roman general, when the Lusitanians had invaded some of the allies of Rome, killed fifteen thousand of those ravagers, and, just as David did, killed all those who were carrying away the booty, so that he did not suffer a single messenger to escape the carnage. APPIAN. *al. de Bell. Hispan.* p. 485. In like manner Gelo gave orders to take none of the Carthaginians alive; and

they were so entirely cut off, that not so much as a messenger was left alive to escape to Carthage. DIODOR. SIC. l. xi. s. 33. CHANDLER'S *Life of David*, vol. i. p. 220. note.

No. 330—xxviii. 7. *A woman that hath a familiar spirit.*] These pretenders to call up the spirits of the dead were not unfrequent amongst the heathens. We have an instance mentioned by *Herodotus* (l. v. c. 29.) of *Melissa* the wife of *Periander*, who was thus raised up, and who discovered the deposit, that *Periander* was solicitous to know where it had been concealed.

Medea in OVID boasts,

Quorum ope, quum velui, jubeoque tremiscere montes,
Et mugire solum, manesque exire sepulchris.

Metam. l. vii. 199. 205.

See also HOMER, *Odyss.* xi. VIRGIL, *Æn.* vi. and TIBULLUS, l. i. el. 2.

No. 331.—xxx. 10. *They fastened his body to the wall of Beth-shan.*] After the death of Saul, we are informed that *they fastened his body to the wall of Beth-shan*. Capital offences were sometimes punished by throwing the criminal upon hooks that were fixed in the wall below, where frequently they hung in the most exquisite agonies thirty or forty hours, before they expired. The exposure of the body of Saul might be nothing more than the fixing of it to such hooks as were placed there for the execution of their criminals.

No. 332.—xxx. 10. *And they put his armour in the house of Ashtaroth.*] The custom of dedicating to the gods the spoils of a conquered enemy, and placing them in their temples as trophies of victory, is very ancient. *Tryphiodorus* intimates this, when he says, that some of the Trojans were for consecrating the horse.

*Eager they urge within some hallow'd shrine,
To fix it sacred to the pow'rs divine ;
That future Greeks, while they the steed survey'd,
Might curse the battle, where their fathers bled.*

MERRICK.

HOMER represents Hector promising that, if he should con-

quer Ajax in single combat, he would dedicate his spoils to Apollo.

*And if Apollo, in whose aid I trust,
Shall stretch your daring champion in the dust,
If mine the glory to despoil the foe,
On Phœbus' temple I'll his arms bestow.*

POPE.

Other instances occur in VIRGIL, *Æn.* vii. 183. PERSIUS, *Satyr.* vi. 45. See also 1 Sam. xxi. 9.

Those who had escaped shipwreck, or any dangerous fit of sickness, usually hung up in the temple of Isis tablets, on which was described the manner of their deliverance or cure.

*Nunc, dea, nunc succurre mihi; nam posse mederi
Picta docet templis multa tabella tuis.*

TIBULLUS, l. i. el. 3.

*That you can ev'ry mortal ill remove,
The num'rous tablets in your temple prove.*

See also HORACE, b. i. *Od.* v. 13.

PAUSANIAS says the architraves of the temple of Apollo at Delphi were decorated with golden armours, *bucklers suspended* by the Athenians after the battle of Merathon, and *shields* taken from the Gauls under Brennus. CHANDLER'S *Travels in Greece*, p. 262. So in modern times, SANDYS, p. 25. speaks of one of the gates of the seraglio at Constantinople being "*hung with shields and scimitars.*"

The custom of suspending in holy places the dedicatory offerings of gratitude for the healing of limbs, and the curing of maladies, is still prevalent in many parts of Europe. They represent the members which have been healed, and they are generally of tin or painted wood: but the wealthier devotees make offerings of silver, which are sometimes as large as the living object, but of which only the surface is composed of this precious metal. The Indian Idolaters follow the same custom, according to TAVERNIER, (*Voyage des Indes*, tom. ii. lib. 1.) who says, that at a pagoda near Berzouart, where there is a statue of one of their gods, the pilgrims who wish to be cured of disorders, present to the statue the semblance of the member affected, in gold

silver, or brass. DODWELL's *Tour through Greece*, vol. i. p. 405.

Armour was hung up in the temple of the gods. LIVY, b. xxii. c. 87; xxiv. c. 21; xxxv. c. 10. PLUTARCH, (Life of *Timoleon* and of *Pelopidas*,) and PAUSANIAS mention several instances of this kind, and among others the latter says, b. v. c. 10. that twenty-one shields were suspended from the girdle above the columns which adorned the temple of Jupiter at Olympia. These shields were the spoils of the Achians, which Mummius dedicated to Jupiter. And that the Delphians hung up the armour of their enemies on the epistylia of the temple of Apollo: and that among other consecrated trophies were the golden bucklers of the Gauls, and those of the Persians who fell at Marathon, *Ibid.* vol. i. p. 342. See more in HARMER's *Observations*, vol. ii. p. 518.

No. 333. — 2 SAMUEL i. 2.

And earth upon his head.

IN several passages of Scripture mention is made of *dust* strewed on the head, as a token of mourning. *Joshua* vii. 6. *Job* ii. 12. or *earth*, 2 *Sam.* i. 2. or *ropes* carried on the head, as a token of submission, 1 *Kings* xx. 31. The following instance is remarkably analogous to these acts of humiliation: "He then descended the mountain, carrying, as is the custom of the country, for vanquished rebels, a stone upon his head, as confessing himself guilty of a capital crime." *BRUCE's Travels*, vol. ii. p. 650.

When Edward the Third captured Calais, the six principal citizens presented to him the keys of the town, *with ropes round their necks*. That this was a Persian custom appears from *Herodotus*; he informs us, that "on the tenth day after the surrender of the citadel of Memphis, Psammenitus, the Egyptian king, who had reigned no more than six months, was, by order of Cambyses, ignominiously conducted, with other Egyptians, to the outside of the walls, and by way of trial of his disposition, thus treated: his daughter, in the habit of a slave, was sent with a pitcher to draw water; she was accompanied by a number of young women clothed in the same garb, and selected from families of the first distinction. They passed with much and loud lamentation, before their parents, from whom their treatment excited a correspondent violence of grief: but, when Psammenitus beheld the spectacle, he merely declined his eyes upon the ground; when this train was gone by, the son of Psammenitus, with two thousand Egyptians of the same age, were made to walk in procession, *with ropes round their necks, and bridles in their mouths.*" *Thalia*, c. 14. See 1 *Kings* xx. 31. 32.

The young warriors of the Catti wore a ring, as a badge

of the vow, which they usually made to kill an enemy. TACITUS, *de Mor. Germ.* c. 31.

No. 334. — i. 12. *And they mourned and wept, and fasted until even, for Saul, and for Jonathan his son.]* History has recorded similar instances of conduct in persons remarkable for their military greatness. When the mangled body of Darius was brought to Alexander, and he had taken a view of it, his historians remark, that he openly expressed his sorrow for his misfortunes, and shed tears over a prince, that died in a manner so unworthy his former rank and dignity. PLUTARCH, *Vit. Alex.* p. 690. In like manner when Cæsar saw the head of his son-in-law Pompey, after it had been separated from his body, forgetting that he had been his enemy, he put on the countenance of a father-in-law, and paid the tribute of tears due to Pompey and his own daughter. VALER, MAX. l. v. c. 10. Augustus also, when he heard of the death of Anthony, retreated into the innermost part of his tent, and wept over the man that had been his relation, fellow-consul, and companion in many public affairs. LIV. *Hist.* l. 25. c. 24. § 15. See other cases cited in CHANDLER'S *History of David*, vol. i. p. 278. note.

No. 335. — i. 16. *Thy blood be upon thy head.]* The malediction expressed in these words occurs in the same sense in other passages of Scripture, particularly *Josh.* ii. 19. and *1 Kings* ii. 37. It appears to have been customary so to speak both with the Jews and Greeks, as repeated instances of it are found in the best writers of the last-mentioned people. HOMER has this expression :

—— Ο ση κεφαλη αναμαξεις,

which you shall wipe upon your own head, or, as Eustathius explains it, a crime which you shall make to cleave to your own head. A similar expression occurs in SOPHOCLES :

—— καπι λειροισιν καρα
Κηλιδας εξεμαξεν.

From whence it appears, that the blood which was found upon the sword was wiped upon the head of the slain: an intimation that his own blood was fallen upon the head of

the deceased, and that the living were free from it. It was usual with the Romans to wash their hands in token of innocence and purity from blood. Thus the Roman governor washed his hands, and said respecting Christ, *I am innocent of the blood of this just person.* Matt. xxvii. 24.

No. 336. — i. 17. *And David lamented with this lamentation over Saul, and over Jonathan his son.*] Threnetic strains on the untimely decease of royal and eminent personages, were of high antiquity amongst the Asiatics. Instances of this kind frequently occur in the sacred writings. See 1 Kings xiii. 30. Jer. ix. 17. Amos v. 1, 2. 16. They are also to be met with in profane authors: as in EURIPIDES; *Iphigenia in Taur.* ver. 177. *Orestes*, ver. 1402.

No. 337. — iii. 31. *The bier.*] The word here translated the *bier* is in the original the *bed*: on these persons of quality used to be carried forth to their graves, as common people were upon a bier. Kings were sometimes carried out upon beds very richly adorned; as JOSEPHUS tells us that Herod was; he says the bed was all gilded, set with precious stones, and that it had a purple cover curiously wrought.

“ The Christians (at Aleppo) are (still) carried to their grave on an open *bier* — the Jews on a *covered one*.” RUSSELL, p. 130. 132. occ. Vid. GEIERUM *de Luctu Hebræorum*, cap. v. WARNEHROS *Antiquitates Habræorum*, c. lii. § 5. p. 386. JOSEPHUS. *Ant.* lib. xvii. cap. viii. § 3. and *De Bell.* lib. i. cap. xxxiii. § 9. Comp. HOMER, *Il.* xxiv. lin. 720.

No. 338. — iii. 34. *Thy hands were not bound, nor thy feet put into fetters.*] The feet as well as the hands of criminals were usually secured, when they were brought out to be punished. Thus when IRWIN was in Upper Egypt, where he was ill used by some Arabs, one of whom was afterwards punished for it; he tells us, (*Trav.* p. 271. note,) the prisoner is placed upright on the ground, with his hands and feet bound together, while the executioner stands before him, and with a short stick strikes him with a smart motion on the outside of his knees. The pain which arises from these strokes is exquisitely severe,

and which no constitution can support for any continuance. HARMER, vol. iv. p. 205.

No. 339. — iii. 35. *And when all the people came to cause David to eat meat, while it was yet day.*] This was the usual practice of the Hebrews, whose friends commonly visited them after the funeral was over, to comfort the surviving relations, and send in provisions to make a feast. It was supposed that they were so sorrowful as not to be able to think of their necessary food. *Jer. xvi. 5. 7, 8. Ezek. xxiv. 17. PATRICK, in loc.* The food that was thus sent contracted pollution by being in the same place with a dead body. See *Numb. xix. 14. Hos. ix. 4.*

No. 340. — iv. 12. *And David commanded his young men, and they slew them, and cut off their hands and their feet, and hung them up over the pool in Hebron.*] In times of tumult and disorder they frequently cut off the hands and feet of people, and afterwards exposed them, as well as the head. Lady M. W. MONTAGUE, speaking of the Turkish ministers of state, (*Let. ii. 19.*) says, “If a minister displeases the people, in three hours’ time he is dragged even from his master’s arms: they cut off his hands, head, and feet, and throw them before the palace-gate, with all the respect in the world, while the sultan (to whom they all profess an unlimited adoration) sits trembling in his apartment.” Thus were the sons of Rimmon served for slaying Ishbosheth. HARMER, vol. ii. p. 272.

No. 341. — v. 6 — 8. *Wherefore they said, The blind and the lame shall not come into the house.*] Mr. GREGORY (*Works*, p. 29.) observes, that it was customary in almost every nation, at the founding of a city, to lay up an image magically consecrated, (or talisman,) in some retired part of it, on which the security of the place was to depend. The knowledge of this practice he supposes will clearly illustrate the passage now referred to.

Several Jewish writers agree that the blind and lame were images, and that these epithets were bestowed on them in derision. *Psalms cxv. 5. 7.* They were of brass, and are said to have had inscriptions upon them. They were set up in a recess of the fort. Though in scorn called the blind and the lame, yet they were so surely entrusted

with the keeping of the place, that if they did not hold it out, the Jebusites said, they should not come into the house: that is, they would never again commit the safety of the fort to such palladia as these.

No. 342. — vi. 14. *And David danced before the Lord with all his might.*] Upon this circumstance the Jews have grounded a ridiculous custom. In the evening of the day on which they drew water out of the pool of Siloam, those who were esteemed the wise men of Israel, the elders of the Sanhedrim, the rulers of the synagogues, and the doctors of the schools, met in the court of the temple. All the temple music played, and the old men danced, while the women in the balconies round the court, and the men on the ground, were spectators. All the sport was to see these venerable fathers of the nation skip and dance, clap their hands and sing; and they who played the fool most egregiously, acquitted themselves with most honour. In this manner they spent the greater part of the night, till at length two priests sounded a retreat with trumpets. This mad festivity was repeated every evening, except on the evening before the sabbath, which fell in this festival, and on the evening before the last and great day of the feast. JENNINGS'S *Jewish Antiq.* vol. ii. p. 235.

STRABO tells us that it was customary among the Greeks, as well as other nations, to use music and dancing in their processions before their gods. Lib. x. *Callimachus* mentions the chori and dancings of the youth at the altar of Apollo. PLATO observes that among the Egyptians all kinds of music, songs, and dances were consecrated to their gods. *De Leg.* lib. iii. And even LUCIAN (*De Saltatione*) expressly says, that among the ancients, no ceremonial of religion, no expiation, no atonement was accounted rightly accomplished without dancing.

This religious service of dancing was used both by believers and idolaters, as it is by the latter even to this day; in HERODIAN (lib. v. cap. 13. edit. Oxon. 1678,) we meet with a remarkable instance of its being celebrated by the Emperor Elagabalus, in honour of his Syrian or Phœnician idol, from whom he took his name, and whom he had then lately brought to Rome. For *περι τῆς τῆς Βωμῆς*

ἐχορεύεν ὑπο πανόδαποις ἡχοῖς ὀργανῶν· γυναῖα τε ἐπιχωρία ἐχορεύε συν αὐτῷ, περιθεοῖα τοῖς Βωμοῖς, κύμβαλα ἢ τυμπανα μετὰ χειρᾶς φέροντα. He danced round the altars to the sound of all kinds of instruments; and the women of his country danced with him, running round the altars, and carrying symbols or tabrets in their hands. 1 Sam. x. 5. 1 Chron. xv. 28. Exod. xv. 20. Jud. xi. 34. 1 Sam. xviii. 6.

No. 343. — vii. 18. *Sat before the Lord.*] Pococke (vol. i. p. 213.) has given the figure of a person half sitting and half kneeling, that is, kneeling so as to rest the most muscular part of his body on his heels. This, he observes, is the manner in which inferior persons sit at this day before great men, and is considered as a very humble posture. In this manner probably David sat before the Lord, when he went into the sanctuary to bless him for his promise respecting his family. HARMER, vol. ii. p. 58.

No. 344. — viii. 2. *Casting them down to the ground.*] The opinion of the learned authors of the *Universal History*, (*Anc. Hist.* vol. ii. p. 135. note 5.) is, that David caused them to fall down flat, or prostrate on the ground. *Le Clerc* also says, that it seems to have been the manner of the Eastern kings towards those they conquered, especially those that had incurred their displeasure, to command their captives to lie down on the ground, and then to put to death such a part of them as were measured by a line. Both Dr. CHANDLER (*Life of David*, vol. ii. p. 157. note,) and Bp. PATRICK (*Comment. in loc.*) are of opinion, that there is no evidence to prove the existence of such a practice amongst the Hebrews.

————— *Then was stretched the bloody cord
Of conflict.*

COWPER'S *Iliad*, vol. ii. p. 70. l. 461.

In the annals of Octavian Ubaldini, who filled the episcopal chair of Bologna from the year 1260 to 1295, it appears that *lines* and marks were set up by order of the government, within which each of the hostile families (the Lambertazzi and Gieremei) were bound to confine themselves for the prevention of all true as well as pretended causes of vengeance. No member of the one family could

transgress those boundaries and break in upon the *line* of the other without exposing himself to immediate *death*. *Athenæum*, Feb. 1809, p. 138.

A Persian *cafila*, or caravan of merchants, is composed of camels, horses, and mules; the whole of which are under the direction of a superintendant or master. The *cafila*, whilst on the journey, keeps as compact as possible, and on its arrival at the place of encampment for the day, each load is deposited on a particular spot, marked out by the master, to which the merchant who owns the goods repairs: his baggage forms a crescent; in the centre are placed the bedding and provisions: a rope or line made of hair is then drawn round the whole, at the distance of about three yards each way, which serves to distinguish the separate encampments. FRANCKLIN. PINKERTON'S *Coll.* vol. ix. p. 275.

No. 345. — x. 4. *Shaved off one half of their beards.*] It is a great mark of infamy amongst the Arabs to cut off the beard. Many people would prefer death to this kind of treatment. SALAME'S *Expedition to Algiers*, p. 126. As they would think it a grievous punishment to lose it, they carry things so far as to beg for the sake of it: *By your beard, by the life of your beard do. God preserve your blessed beard.* When they would express their value for a thing, they say, *It is worth more than his beard.* These things shew the energy of that thought of *Ezekiel*, (ch. v. ver. 1. 5.) where the inhabitants of Jerusalem are compared to the hair of his *head and beard*. It intimates that though they had been as dear to God as the beard was to the Jews, yet they should be consumed and destroyed. HARMER, vol. ii. p. 55. When Peter the Great attempted to civilize the Russians, and introduced the manners and fashions of the more refined parts of Europe, nothing met with more opposition than the cutting off their beards, and many of those, who were obliged to comply with this command, testified such great veneration for their beards, as to order them to be buried with them. IRWIN also, in his *Voyage up the Red Sea*, (p. 40.) says, that at signing a treaty of peace with the vizier of Yambo, they swore by their beards, the most solemn oath they can take. HUGHES'S *Travels in*

Sicily, Greece, &c. vol. ii. p. 39. MACMICHEL'S *Journey to Constantinople*, p. 218. BUCKINGHAM'S *Travels in Palestine*, p. 499. *D'Arvieux* gives a remarkable instance of an Arab, who, having received a wound in his jaw, chose to hazard his life rather than to suffer his surgeon to take off his beard. From all these representations it may easily be collected how great the insult was which Hanun put upon David's servants. It was one of the most infamous punishments of cowardice in Sparta, that they who turned their backs in the day of battle, were obliged to appear abroad with one half of their beard shaved, and the other half unshaved. The Easterns considered the beard as venerable, because it distinguished men from women, and was the mark of freemen in opposition to slaves. See TAVERNIER'S *Voyages to the Indies*, part ii. b. 2. c. 7.

It was still, in times comparatively modern, the greatest indignity that could be offered in Persia. Shah Abbas, king of that country, enraged that the Emperor of Hindostan had inadvertently addressed him by a title far inferior to that of the great Shah-in-Shah, or King of Kings, ordered the beards of the ambassadors to be shaved off, and sent them home to their master. MAURICE'S *Hist. of Hindostan*, vol. iv. p. 476.

"One of the buffoons of the bashaw took it into his head one day, for a frolic, to shave his beard, which is no trifle among the Turks, for some of them, I really believe, would sooner have their head cut off than their beard." BELZONI'S *Researches in Egypt*, p. 14. In this "state he went home to his women, who actually thrust him out of the door, and such was the disgrace of cutting off his beard, that even his fellow-buffoons would not eat with him till it was grown again." *Ibid.* p. 15.

"When two particular friends or relations among the Moors in Morocco meet, they anxiously embrace, and *kiss* each other's *faces* and *beards* for a few minutes." *Encyclopæd. Britan.* in MOROCCO, No. 43. *ad fin.* We find traces of the same custom among the ancient Greeks. Agreeably to which, when *Thetis* is supplicating *Jupiter* in HOMER, *Il.* i. lin. 501., she takes him by the *chin* or *beard* with her right hand.

——— δεξιτερη δ' αῖ' ὑπ' ἀνθερωνος ἔλυσα.

——— *One hand she placed
Beneath his beard*———

POPE.

Comp. *Il.* viii. lin. 371.

And when the spy *Dolon*, in *Il.* x. lin. 454, was detected by *Diomed*, —

——— Ὁ μὲν ἐμελλε γενεῖσ' χεῖρι παχειῇ
Ἀψαμενός λισσεσθαι ———

——— *The wretch prepar'd
With humble blandishment to stroke his beard.*

POPE.

See also DODWELL'S *Tour through Greece*, vol. ii. p. 28.

PLINY mentions it as a general custom of the ancient Greeks to touch the *chins* of those whom they supplicated. *Nat. Hist.* lib. xi. c. 35.

“He was of a middle age, and handsome features, with a solemn expression of countenance: but in staining his long and flowing beard, the red hinna had been allowed so to predominate over the blue rang or washmah, that most of the hairs were either pink or purple: the operation of staining them had not, we may suppose, been completed; but the effects of this variegated tincture were inconceivably ridiculous.” Sir W. OUSELEY'S *Travels in the East*, vol. ii. p. 76.

No. 346. — xi. 4. *And David sent messengers and took her.*] The kings of Israel appear to have taken their wives with very great ease. This is quite consistent with the account given in general of the manner in which eastern princes form matrimonial alliances. “The king, in his marriage, uses no other ceremony than this: he sends an azagi to the house where the lady lives, where the officer announces to her, it is the king's pleasure that she should remove instantly to the palace. She then dresses herself in the best manner, and immediately obeys. Thenceforward he assigns her an apartment in the palace, and gives her a house elsewhere in any part she chooses: then, when he makes her *iteghe*, it seems to be the nearest resemblance to marriage; for whether in the court or the camp, he orders one of the judges to pronounce

in his presence, that he, the king, has chosen his handmaid, naming her, for his queen: upon which the crown is put on her head, but she is not anointed." BRUCE's *Travels*, vol. iii. p. 87.

No. 347. — xii. 20. *David arose from the earth.*] CHARDIN informs us, that "it is usual in the East to leave a relation of a person deceased to weep and mourn, till on the third or fourth day at farthest, the relations and friends go to see him, cause him to eat, lead him to a bath, and cause him to put on new vestments, he having before thrown himself upon the ground." The surprise of David's servants, who had seen his bitter anguish while the child was sick, was excited at his doing that himself which it was customary for the friends of mourners to do for them. HARMER, vol. ii. p. 495.

This was also the custom of the Persians: they mourned forty days; and for a relation or a friend, it was denoted by a total negligence of dress, without any regard to the colour: during the forty days they affected not to shave, and refused to change their clothes. GOLDSMITH's *Geography*, p. 220.

No. 348. — xii. 23. *But now he is dead, wherefore should I fast? Can I bring him back again?*] Maimonides says, that the Jews did not lament infants, who died before they were thirty days old; but carried them in their arms to the grave, with one woman and two men to attend them, without saying the usual prayers over them, or the consolations for mourners: but if an infant were above thirty days old when it died, they carried it out on a small bier, and stood over it in order, and said both the prayers and consolations; if it were a year old, then it was carried out upon a bed. This custom Gierus thinks that David followed, in making no mourning for his child when it was dead. Bp. Patrick, however, doubts whether the practice were so ancient as to have prevailed in his reign.

No. 349. — xiii. 8. *She took flour and kneaded it.*] Mr. PARKHURST (*Hebrew Lexicon*, p. 413. 3d edit.) supposes this passage is to be understood of the frequent *turning* of the cakes while baking. This appears to have been the common method of preparing them, for RAUWOLFF,

speaking of his entertainment in a tent, on the other side of the Euphrates, says, “The woman was not idle neither, but brought us milk and eggs to eat, so that we wanted for nothing. She made also some dough for cakes, and laid them on hot stones, and kept them turning, and at length she flung the ashes and embers over them, and so baked them thoroughly: they were very good to eat, and very savoury.”

Bread is “baked on a flat stone, eighteen inches square, raised from the ground by a small stone at each corner, so as to admit a fire under it; and when it is at a certain degree of heat, the paste is laid on it, which being quite soft, or nearly liquid, spreads in a sheet all over the stone, and in one minute is firm enough to be turned, which is done with great dexterity, without breaking it.” BELZONI’S *Researches in Egypt*, p. 84.

No. 350. — xiii. 18. *Garment of divers colours.*] Party-coloured vestments were esteemed honourable. To make them, many pieces of different coloured ribbands were sewed together. SHAW’S *Trav.* p. 228. Kings’ daughters were thus arrayed. HARMER, vol. ii. p. 91.

No. 351. — xiii. 19. *And Tamar put ashes on her head.*] This was a general practice with the people of the East, in token of the extremity of sorrow, and was common both to the Hebrews and the Greeks. *Job* ii. 12. *They rent every one his mantle, and sprinkled dust upon their heads towards heaven.* *Ezek.* xxvii. 30. *And shall cast up dust upon their heads.* HOMER affords some instances of the same kind, as it respects the Greeks. Of Achilles bewailing the death of Patroclus, he says;

Ἀμφοτέρῃσι δὲ χερσὶν ἔλων ΚΟΝΙΝ Αἰθαιοέσσῃαν

Χεῦατο κακῇ κεφαλῇ, χαριεν δ’ ἦσχευε προσωπον·

Νεκλάρει δὲ χιτῶνι μελαίν’ ἀμφιζανέ ΤΕΦΡΗ.

Il. xviii. 22.

Cast on the ground with furious hands he spread

The scorching ashes o’er his graceful head.

His fragrant vest the sooty show’r defiles,

And of Laertes :

Deep from his soul he sigh'd, and sorrowing spread

A cloud of ashes on his hoary head.

Odyss. xxiv. 369. POPE.

Let men lament and implore ever so much, or pour ever so much dust upon their heads, God will not grant what ought not to be granted. MAXIMUS TYRIUS, *Diss. xxx.* p. 366.

No. 352. — xiv. 17. *As an angel of God, so is my lord the king, to discern good and bad.*] CHARDIN relates a circumstance concerning some commercial transactions which he had with the king of Persia, in which he expressed himself dissatisfied with the valuation which the king had put upon a rich trinket; in answer to which the grand-master replied, “Know that the kings of Persia have a general and full knowledge of matters, as sure as it is extensive; and that equally in the greatest and smallest things there is nothing more just and sure than what they pronounce.” The knowledge of this prince, according to this great officer of state, was like that of an angel of God. HARMER, vol. ii. p. 287.

No. 353. — xiv. 26. *He weighed the hair of his head at two hundred shekels after the king's weight.*] In those days hair was accounted a great ornament, and the longer it was, the more it was esteemed: in after ages, art was used to make it grow, and grow thick: they also anointed their hair with fragrant oils, of myrrh, and cinnamon; and then powdered it with dust of gold; all which made it very ponderous. *Josephus* informs us, that such ostentation was in use amongst the Jews: for, speaking of the guard which attended Solomon with long flowing hair about their shoulders, he says, that they scattered in their hair every day little particles of gold, which made their hair shine and sparkle by the reflection of the rays of the sun upon it. These circumstances may in some measure account for the great weight of Absalom's hair. PATRICK, *in loc.*

No. 354. — xv. 30. *And had his head covered.*] Covering the head was used by persons in great distress, or when they were loaded with disgrace and infamy. *Esther vi. 12.* 2 Sam. xix. 4. *Ezek. xii. 6.* Thus Darius, when he was

informed by Tyriotes, the eunuch, that his queen was dead and that she had suffered no violence from Alexander, covered his head, and wept a long while, and then throw off the garment that covered him, gave the gods thanks for Alexander's moderation and justice. CURTIUS, l. iv. c. 10. § 33. So also, when the same prince was in the power of Bessus, who soon after murdered him, he took his leave of Artabazus with his head covered. *Id.* l. v. c. 12. § 8. CHANDLER'S *Life of David*, vol. ii. p. 304.

Thus in HOMER, (*Il.* xxiv. lin. 163.) Priam, when grieving for his son Hector, is represented

Ενθυπας εν χλαινῇ κεκαλυμμενος —

Close-muffled in his robe.

So Panthea, the wife of Abradatas, when taken by Cyrus, is described by XENOPHON (*Cyropæd.* lib. v.) as sitting κεκαλυμμένη τε, και εις γην ὀρωσα, *covered with a veil, and looking upon the ground.* Isocrates in *Trapezit.* Επειδὴ ἤλθομεν εις ακροβολιν, εγκαλυψαμενος εκλαιε, *After we were come to the citadel, covering or muffling himself, he wept.* And thus in PLATO'S *Phædon*, towards the end, Εγκαλυψαμενος απεκλαιον εμαυτον, *Muffling, I bemoaned myself.*

No. 355. — xv. 30. *And he went barefoot.*] This was an indication of great distress: for in ancient times, the shoes of great and wealthy persons were made of very rich materials, and ornamented with jewels, gold, and silver. When any great calamity befel them, either public or private, they not only stripped themselves of these ornaments, but of their very shoes, and walked barefoot. In this manner prisoners taken in war were forced to walk, both for punishment and disgrace. See BYNÆUS, *de Calceis Hebræor.* l. ii. c. 5. and GUIER, *de Luct.* c. 15. § 4.

No. 356. — xv. 32. *And earth upon his head.*] One method whereby submission was formerly expressed, was by presenting *earth* to a conqueror. Hence we find it related of Darius, that being weary of a tedious and fatiguing pursuit, he sent a herald to the king of the Scythians, whose name was Indathyrus, with this message in

his name : “ Prince of the Scythians, wherefore dost thou continually fly before me ? why dost thou not stop somewhere or other, either to give me battle, if thou believe thyself able to encounter me ; or, if thou think thyself too weak, to acknowledge thy master, by presenting him with earth and water ? ” ROLLIN, *Anc. Hist.* vol. iii. p. 31.

No. 357. — xvii. 17. *And a wench went out and told them.*] In the East, the washing of foul linen is performed by women by the sides of rivers and fountains. Dr. CHANDLER (*Travels in Asia Minor*, p. 21.) says, that “ the women resort to the fountains by the houses, each with a large two-handled earthen jar on her back, or thrown over her shoulder, for water. They assemble at one without the village or town, if no river be near, to wash their linen, which is afterwards spread on the ground or bushes to dry.” — “ We passed a large fountain, where there were many women washing with sticks and stones, in the Scotch fashion, and drawing water. As the fountains are often at some distance from the towns, the latter is by no means an easy task ; for I have frequently seen them looking very faint under the weight of their large pitchers, one of which they carry on the head, and the others in the hand.” HOBHOUSE’S *Journey in Albania*, p. 100. See also TURNER’S *Tour in the Levant*, vol. ii. p. 251. JOHNSON’S *Journey from India to England*, p. 145. BUCKINGHAM’S *Travels in Palestine*, p. 91. May not this circumstance, says Mr. HARMER, (vol. iv. p. 438.) serve to confirm the conjecture, that the young woman that was sent to En-rogel, went out of the city with a bundle of linen, as if she were going to wash it ? Nothing was more natural, or better calculated to elude jealousy.

No. 358. — xvi. 13. *And cast dust.*] When the consul, whom POCOCKE attended, entered Cairo, “ according to an ancient custom of state, a man went before, and sprinkled water on the ground to lay the dust.” Vol. i. p. 17. In hot and dry countries this practice must have been very convenient. If it was used in Judea before the time of David, it will explain Shimei’s behaviour, and give it great energy. He threw stones and dust at him, who probably had been honoured by having the ground moistened, that

the dust might not rise, when he walked out. So also *Acts* xxii. 23. CHARDIN has made an observation, which places this matter in a different point of view: he says, "That in almost all the East, those who accuse a criminal, or demand justice against him, throw dust upon him; as much as to say, he deserves to be put under ground: and it is a common imprecation of the Turks and Persians — Be covered with earth." The Jews certainly thought Paul deserved to die; and Shimei might design to declare by what he did, that David was unworthy to live. HARMER, vol. ii. p. 109.

No. 359. — xvii. 28. *And earthen vessels.*] Speaking of a town called Kenne, Dr. PERRY (*View of the Levant*, p. 339.) tells us, that its chief manufacture is in bardacks, to cool and refresh their water in, by means of which it drinks very cool and pleasant in the hottest seasons of the year. It is not then surprising that earthen vessels should be presented to David; at least if this were the use for which they were designed. HARMER, vol. ii. p. 12.

No. 360. — xvii. 28. *Parched corn.*] Parched corn is a kind of food still retained in the East, as HASSELQUIST informs us. "On the road from Acre to Seide we saw a herdsman eating his dinner, consisting of half-ripe ears of wheat, which he roasted and eat with as good an appetite as a Turk does his pillau. In Egypt such food is much eaten by the poor, being the ears of maize, or Turkish wheat, and of their durra, which is a kind of millet. When this food was first invented, art was in a simple state: yet the custom is still continued in some nations, where the inhabitants have not even at this time learned to pamper nature."

No. 361. — xvii. 28, 29. *And parched corn — for they said, The people is hungry, and weary, and thirsty in the wilderness.*] The flour of parched barley is the chief provision which the Moors of West Barbary make for travelling. It is indeed much used as a part of their diet at home. "What is most used by travellers is zumeet, tumeet, or flour of parched barley for limereece. They are all three made of parched barley-flour, which they carry in a leathern satchel. Zumeet is the flour mixed with honey, but-

ter, and spice: tumeet is the same flour done up with origan oil: and limereece is only mixed with water, and so drank. This quenches thirst much better than water alone, satiates a hungry appetite, cools and refreshes tired and weary spirits, overcoming those ill effects which a hot sun and fatiguing journey might occasion." JONES's *Account of the Diet of the Moors of West Barbary*. *Miscell. Cur.* vol. iii. p. 390. Mr. HARMER, (vol. i. p. 275.) proposes this extract as an illustration of the passage now cited.

No. 362. — xviii. 11. *I would have given thee ten shekels of silver, and a girdle.*] Rewards are both honorary and pecuniary, and a great distinction is with us carefully preserved. But in the East they are generally blended together. Du TOTT did many great services to the Turkish empire in the time of their late war with Russia; and the Turks were disposed to acknowledge them by marks of honour. "His Highness," said the first minister, speaking of the Grand Signior, "has ordered me to bestow on you this public mark of his esteem; and at the same time he made a sign to the master of the ceremonies to invest me with the pelisse, while the hasnadar (or treasurer) presented me with a purse of two hundred sequins. *Memoirs*, tom. iii. p. 127. Thus Joab would have rewarded an Israelitish soldier with ten shekels of silver and a girdle. The girdle would have been an honorary reward; the ten shekels would have been a pecuniary one. HARMER, vol. iii. p. 363.

The bestowing a girdle was a mark of great honor, the token of a commission, and of being invested with a military office. 1 Sam. xviii. 4. It used to be given as an honorary reward to soldiers, who behaved well; on the contrary, it was reckoned a reproach to be ungirt, or for the girdle to be taken away. *Lydium de re Milit.* l. iii. c. 6.

No. 363. — xviii. 18. *Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale; for he said, I have no son to keep my name in remembrance.*] There seems to have prevailed amongst almost all nations a common sentiment of respect for the dead. The Jews appear to have been inspired by it equally with other people. The following extract will furnish us with a curious illustration of the fact, and a singular co-

incidence of circumstances with the case of Absalom. The Scythians and Indians are remarkable for the great veneration which they pay to the memory of their ancestors. "When upbraided by Darius for flying before his army, the former exclaim, Pursue us to the sepulchres of our ancestors, and attempt to violate their hallowed remains, and you shall soon find with what desperate valour the Scythians can fight." The Indians, we learn from Mr. *Holwell*, have so profound a veneration for the ashes of their progenitors, that on the fast of Callee worship and offerings are paid to their manes ; and Mr. *Wilkins*, in a note upon the Heetopades, favours us with additional information, that the offerings consisted of consecrated cakes ; that the ceremony itself is denominated stradha ; and that a Hindoo's hopes of happiness after death greatly depend upon his having children to perform this ceremony, by which he expects that his soul will be released from the torments of naraka, or hell. In his sixth note upon the text of the Geeta, his account of this ceremony is still more ample ; for in that note he acquaints us that the Hindoos are enjoined by the vedas to offer these cakes to the ghosts of their ancestors, as far back as the third generation ; that this greater ceremony of the stradha is performed on the day of the new moon in every month ; but that they are commanded by those books daily to propitiate them by an offering of water, which is called tarpan, a word signifying to satisfy, to appease. A speech of the Indian emperor Dushmanta, in the *Sacontala*, remarkably exemplifies this observation. That emperor, struck with horror at the idea of dying childless, exclaims, Ah me, the departed souls of my ancestors, who claim a share in the funeral cake which I have no son to offer, are apprehensive of losing their due honour when Dushmanta shall be no more on earth ; who then, alas ! will perform in our family those obsequies which the vedas prescribe ? My forefathers must drink, instead of a pure libation, this flood of tears ; the only offering which a man who dies childless can make them." MAURICE'S *Ind. Ant.* vol. ii. p. 80.

No. 364. — xix. 8. *Then the king arose, and sat in the gate.]* This custom appears to have been very ancient,

and is found in other writings than the sacred books. HOMER thus represents *Nestor* :

*The old man early rose, walk'd forth, and sate
On polish'd stone before his palace gate.
With unguents smooth the lucid marble shone,
Where ancient Neleus sat, a rustic throne ;
But he descending to the infernal shade,
Sage Nestor fill'd it, and the sceptre sway'd.* *Odyss. i. 518.*

These seats or thrones might be consecrated with oil, to draw reverence to the seats of justice by an act of religion.

“On being conducted to the chief, we found him sitting on a stone bench in the court of his house, and surrounded by a circle of dependants, who seemed to think themselves honoured by being admitted, like Mordecai of old, to sit at the king's gate.” BUCKINGHAM'S *Travels in Palestine*, p. 497.

At the second gate, which leads into an inner area, is a small room on the left-hand side, where the pasha now sat, listening to petitions, and deciding causes, in the gate, being supreme over all both ecclesiastical and civil, in his dominions. HUGHES'S *Travels in Sicily*, vol. i. p. 443.

“We carried it to the der-a-khoneh-shah, or gate of the king's palace, where there are offices for the ministers and king's secretaries to transact the business of the state, and where they assemble every day to be ready whenever the king may call them.” MORIER'S *Journey through Persia*, p. 216.

No. 365. — xix. 35. *Can I hear any more the voice of singing men and singing women ?*] The Mahometan caliphs are represented as surrounded by young and handsome ladies in a morning, with all sorts of instruments of music in their hands, standing with great modesty and respect; who, on their sitting up in their beds, in order to rise, prostrate themselves, and those with instruments of music begin a concert of soft flutes, &c. In the halls in which they eat and drink, bands of musicians are supposed to attend them in like manner. *Arabian Nights' Entertainments*, vol. ix. p. 20. *Theocritus* has de-

scribed the same custom as existing amongst the Greeks; and from the words of Barzillai to David it appears, that something of the kind was practised in the court of that king. FORBES'S *Oriental Memoirs*, vol. ii. p. 82.

JUVENAL, *Sat.* x. lin. 210, &c. mentions the same melancholy circumstance of old age:

——— Quæ cantante voluptas,
Sit licet eximius citharædus, *sive* Seleucus,
Et quibus auratâ mos est fulgere lacernâ?

*What music, or enchanting voice, can chear
 A stupid, old, impenetrable ear?*

DRYDEN.

No. 366. — xx. 3. *They were shut up unto the day of their death, living in widowhood.*] In China, when an emperor dies, all his women are removed to an edifice called the Palace of Chastity, situated within the walls of the palace, in which they are *shut up* for the remainder of their lives. MACARTNEY, p. 375.

No. 367. — xx. 9. *Joab took Amasa by the beard, to kiss him.*] Mr. HARMER (vol. ii. p. 54.) supposes we are to understand this expression as referring to the practice of *kissing the beard itself*, which was a customary thing. D'ARVIEUX, (*Voy. dans la Pal.* p. 71.) describing the assembling together of several petty Arab princes at an entertainment, says, that "all the emirs came just together a little time after, accompanied by their friends and attendants, and after the usual civilities, caresses, *kissings of the beard* and of the hand, which every one gave and received according to his rank and dignity, they sat down upon mats."

This is the custom still among the Eastern people. The Indians take one another by the chin, that is, the beard, when they would give a hearty salute to a person; at the same time, saying, Bobba, *i. e.* father, or Bii, brother. See PETER DELLA VALLE, *Travels*, p. 410.

Alexander ordered his Macedonian troops to shave their beards, these being a ready handle in battle. PLUTARCH. *Vit. Theseus.*

"The offenders were immediately given up at the demand of the ambassador, and one of them was dragged in

by his beard." MORIER'S *Second Journey through Persia*, p. 127.

It was an ancient custom among the Grecians, to take the person, to whom they had any address to make, by the chin or beard. *Antiquis Græciæ in Supplicando Mentum attingere Mœrat*. PLINY, lib. 11. c. 45. THEVENOT'S *Travels*, c. 22.

The Arabians have a great regard for the beard, the wives kiss the husband's, and the children their father's beards, when they salute them. And when two friends meet, they thus salute each other. D'ARVIEUX, *Coustumes des Arabes*, c. 7. ALI BEY'S *Travels*, vol. i. p. 113.

"Such is the veracity of the Vizeerees, a remote people living in the range of the Hindoo coast, or Indian Caucasus, that if there is a dispute about a stray goat, and one party will say it is his, and confirm his assertion by stroaking his beard, the other instantly gives it up without suspicion of fraud." ELPHINSTONE'S *Account of Caubul*, p. 386.

"The greater part of those real Arabs, who are fixed in cities, do not suffer their beards to grow till they are advanced in years, but the other inhabitants of the deserts never cut their's at all. They carry their respect for the beard so far, that to touch it when they swear, is as solemn an oath as that of the ancient gods, when they swore by the river Styx. They take great care to keep it clean, and it may be easily guessed that they consider it as a great affront when any one pulls them by this venerable ornament." MARITIS' *Travels*, vol. ii. p. 18.

No. 368. — xxii. 6. *Snares of death*.] This is an allusion to the ancient manner of hunting, which is still practised in some countries, and was performed by "surrounding a considerable tract of ground by a circle of nets, and afterwards contracting the circle by degrees, till they had forced all the beasts of that quarter together into a narrow compass, and then it was that the slaughter began. This manner of hunting was used in Italy of old, as well as all over the eastern parts of the world. VIRGIL, *Æn.* iv. 121—131. SHAW'S *Travels*, p. 235.

"All persons possessed of land in the province, repair to the places where these animals are to be found, and pro-

ceed to enclose them within a circle, when they are killed, partly with dogs, but chiefly by shooting them with arrows."

MARCO POLO, *Travels*, p. 337.

"In the morning our Taysha dispatched some of his horsemen to the tops of the hills, in order to discover where the antelopes were feeding. When they returned, we extended our wings to a great distance, that we might surround these creatures with the greater care; and, before noon, our people killed above twenty of them." BELL'S *Travels*, p. 296.

In CORDINER'S *Account of Ceylon*, (vol. i. p. 218.) we have a curious and interesting description of the elephant hunt. The snares are palisadoed with the strongest stakes, and fortified by interlacings. They are numerous but connected together, every snare or enclosure growing gradually narrower, and opening into each other by a gate or two, that will only admit the entrance of a single animal at a time. The wood in which elephants are known to abound, is first surrounded, excepting at the end where the foremost and widest enclosure is situated, with fires placed on moveable pedestals; which, in every direction, are drawn closer and closer; and, aided by loud and perpetual shouts, drive the animals forward till they enter into the outer snare: after which, the same process is continued, and they are driven by fear into a second, into a third, and into a fourth; till, at length, the elephants become so much subdivided, that, by the aid of cordage carefully fastened round their limbs, and the management of decoy elephants, they are easily capable of being led away one by one, and tamed."

It was from this custom that the poets sometimes represented death as surrounding persons with her nets, and as encompassing them on every side. Thus STATIUS, lib. v. *Sylv.* i. l. 156.

— *Furvæ miserum circum undique lethi
Vallavere plagæ.*

SPENCE'S *Polymetis*, *Dial.* xvi. p. 262. HORACE, lib. iii. *Ode* xxiv. l. 8, uses the expression *Laqueis mortis*, toils or nets of death. See SHAW'S *Travels*, p. 235. See also *Psalms* xviii. 5. et al.

No. 369. — xxiii. 15. *And David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate !]* *Agathocles* relates that there were certain fountains in those regions, to the number of seventy, whose waters were denominated golden, and of which it was death for any one to drink, except the king and his eldest son. This may explain the wish of king David for water from the well of Bethlehem, unless we suppose it to have arisen from a predilection like that of the Parthian monarchs for the water of Choaspes, which was carried with them wherever they went, and from that circumstance styled by *Tibullus*, regia lympha, and by *Milton*, the drink of none but kings. GILLINGWATER MS.

“The water of Soliman’s well is reckoned extremely pure, and is much sought after. When the oriental princes and great men travel, they generally have the water which they are accustomed to drink carried with them, either in earthen jars, or leather vessels called pacauleys. This is a wholesome custom, as the variety of water on a journey is the cause of many disorders, especially to those who neither mingle it with wine, nor drink any other liquor. Aurungzebe carried it with him from Delhi to Cachemice. The opulent Hindoo travels with the water of the Ganges; the ancient kings of Parthia were accompanied by the water of the Choaspes. David, when surrounded by the Philistine army, longed to taste of the water from the well at Bethlehem, his native place.” FORBES’S *Oriental Memoirs*, vol. iii. p. 272. CLARKE’S *Travels*, vol. ii. p. 618.

No. 370. — xxiv. 18. *Threshing-floor.*] These, among the ancient Jews, were only, as they are to this day in the East, round level plats of ground in the open air, where the corn was trodden out by oxen, the *Libyæ areæ* of HORACE, *Ode* i. l. 10. Thus Gideon’s floor, *Judges* vi. 37, appears to have been in the open air; as was likewise that of Araunah the Jebusite; else it would not have been a proper place for erecting an altar and offering sacrifice. In *Hosea* xiii. 3. we read of the *chaff* which is driven by the whirlwind from the floor. This circumstance of the threshing-floor’s being exposed to the agitation of

the wind seems to be the principal reason of its Hebrew name; which may be further illustrated by the direction which HESIOD (*Opera et Dies*, l. 597.) gives his husbandman *to thresh his corn in a place well exposed to the wind*. From the above account it appears that a *threshing-floor* (rendered in our textual translation a *void place*) might well be *near* the entrance of the gate of Samaria, and that it might afford no improper place for the kings of Israel and Judah to hear the prophets in. See 1 *Kings* xxii. 10. 2 *Chron.* xviii. 9. *Psalms* i. 4. SHAW'S *Travels*, p. 139. 2d ed. GOGUET'S *Origin of Laws*, vol. i. p. 94. edit. *Edinb.*

No. 371. — 1 KINGS ii. 5.

And shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet.

IT is evident that David meant by these words to describe the violence of Joab, the effects of which seem to have been coincident with the sentiment of *Abdollah*, who “went out and defended himself, to the terror and astonishment of his enemies, killing a great many with his own hands, so that they kept at a distance, and threw bricks at him, and made him stagger; and when he felt the blood run down his face and beard, he repeated this verse, *the blood of our wounds doth not fall down on our heels, but on our feet*, meaning that he did not turn his back on his enemies.” OCKLEY’S *Hist. of the Saracens*, vol. ii. p. 291. In like manner the blood shed by Joab fell on his feet, on his shoes; it was not inadvertently, but purposely shed; shed with ferocity, rather than valour. *Fragments*, No. 321.

No. 372. — ii. 7. *But shew kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table.*] The privilege of eating at court was both private and public. Those passages which speak of a right to eat at a royal table may be understood as referring to public and solemn feasts. *Chardin* thus understood the dying advice of David to Solomon, which, he says, may be referred to the *megelez*, not the daily and ordinary repasts; at these *megelez* many persons have a right to a seat; others are present only from special grace. We are therefore to consider it, of their receiving a right to a constant attendance there. HARMER, vol. i. p. 351.

No. 373. — ii. 9. *Now, therefore, hold him not guiltless; for thou art a wise man, and knowest what thou oughtest to do unto him; but his hoary head bring thou down to the grave*

with blood.] David is here represented in our English version, as finishing his life with giving a command to Solomon to kill Shimei ; and to kill him on account of that very crime, for which he had sworn to him by the Lord, he would not put him to death. The behaviour thus imputed to the king and prophet, should be examined very carefully, as to the ground it stands upon. When the passage is duly considered, it will appear highly probable that an injury has been done to this illustrious character. It is not uncommon in the Hebrew language to omit the negative in a second part of a sentence, and to consider it as repeated, when it has been once expressed, and is followed by the connecting particle. The necessity of so very considerable an alteration, as inserting the particle NOT, may be here confirmed by some other instances. Thus *Psalm i. 5. The ungodly shall not stand in the judgment, NOR* (the Heb. is *and*, signifying *and not*) *sinner in the congregation of the righteous. Psalm ix. 18. Psalm xxxviii. 1. Psalm lxxv. 5. Prov. xxiv. 12.* If then there are in fact many such instances, the question is, whether the negative here expressed in the former part of David's command, may not be understood as to be repeated in the latter part ; and if this *may* be, a strong reason will be added why it *should* be so interpreted. The passage will run thus : *Behold, thou hast with thee Shimei, who cursed me, but I swore to him by the Lord, saying, I will not put thee to death by the sword. Now therefore hold him NOT guiltless, (for thou art a wise man and knowest what thou oughtest to do unto him,) but bring not down his hoary head to the grave with blood.* Now, if the language itself will admit this construction, the sense thus given to the sentence derives a very strong support from the context. For how did Solomon understand this charge? did he kill Shimei in consequence of it? certainly he did not. For, after he had immediately commanded Joab to be slain, in obedience to his father, he sends for Shimei, and knowing that Shimei ought to be well watched, confines him to a particular spot in Jerusalem for the remainder of his life. *1 Kings ii. 36—42. KENNICOTT's Remarks, p. 131.*

No. 374. — ii. 10. *So David slept with his fathers, and*

was buried in the city of David.] In general the dead were buried out of the Eastern cities. and as this was the usual practice, it was not departed from, but upon very particular occasions. It was a mark of distinguished honour to be interred within a city. “Each side of the road,” says the author of the *History of the Piratical States of Barbary*, (p. 163.) “without the gate, is crowded with sepulchres. Those of the pasha and the deys are built near the gate of Babalonet. They are between ten and twelve feet high, very curiously white-washed, and built in the form of a dome. Hali Dey, as a very eminent mark of distinction, was buried in an inclosed tomb within the city. For forty days successively his tomb was decorated with flowers, and surrounded with people, offering up prayers to God for his soul. This dey was accounted a saint, and a particular favourite of heaven, because he died a natural death; a happiness of which there are few instances since the establishment of the deys in Algiers.” HARMER, vol. ii. p. 141.

No. 375. — ii. 23. *And king Solomon swore by the Lord, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life.*] Solomon considered it as a treasonable request, that Adonijah should desire to have David’s wife. For, according to the custom of the Hebrews, no man who had been the servant of the king might serve any other master; nor might any man ride upon the king’s horse, nor sit upon his throne, nor use his sceptre; much less might any private person marry the king’s widow, who belonged only to his successor. Thus God gave David all the wives of Saul. 2 Sam. xii. 8. See SELDEN *de Uxor. Heb.* lib. i. cap. 10.

No. 376. — ii. 28. *And caught hold of the horns of the altar.*] God decreed that the presumptuous murderer, who had taken refuge at the altar, should be dragged thence, and put to death. Exod. xxi. 14. The heathens had the same kind of ordinance.

Εγω γὰρ οὐκ εἰμι δίκαιος ὡς ἄνθρωπος
 Βωμόν προσιζει, τὸν νόμον χαίρειν εὖν,

Προς την δικην αγοιμ' αν, ου τρεσας θεους·

Κακον γαρ ανδρα χρη κακως πασχειν αει.

EURIPID. *Frag.* 42. edit. Musg.

“If an unrighteous man, availing himself of the law, should claim the protection of the altar, I would drag him to justice, nor fear the wrath of the gods: for it is necessary that every wicked man should suffer for his crimes.”

That it was customary to fly to the altar as to a place of safety, is evident from this and various other passages of scripture. It was equally practised by the Jews and other nations. With the Greeks it certainly prevailed. Of the altar of Jupiter Hercæus it is said to one,

——— fly
To Jove's inviolable altar nigh. *Odyss.* xxii. 372. POPE.

The altar mentioned by *Virgil* was of the same nature: to this Priam fled at the taking of Troy. See *Æn.* ii.

Among the Gentiles it was usual to flee to the statues of their emperors, and to the temples of their deities, as well as to the altars. This was customary among the Molossians, the Samothracians, Crotoniatæ, and Messenians. The altar of Jupiter Servator was an asylum or place of refuge to the Ithacians. ALEX. *ab Alex. Gen. Dier.* l. iii. c. 20. CORNELIUS NEPOS (*Vit. Pausan.* l. iv. c. 4.) has given us an instance of one that fled to a temple of Neptune, and sat upon the altar for his security.

No. 377. — iv. 7. *And Solomon had twelve officers over all Israel, who provided victuals for the king and his household.]* These are doubtless to be considered as his general receivers; for “the revenues of princes in the East are paid in the fruits and productions of the earth: there are no other taxes upon the peasants.” CHARDIN, MS. HARMER, vol. ii. p. 284.

No. 378. — viii. 31. *And the oath come before thine altar in this house.]* It was the custom of all nations to touch the altar when they made a solemn oath, calling God to witness the truth of what they said, and to punish them if they did not speak the truth. PATRICK, *in loc.*

No. 379. — viii. 63. *And Solomon offered a sacrifice of peace-offerings which he offered unto the Lord, two and twenty thousand oxen, and a hundred and twenty thousand sheep.]* Such great sacrifices as this were imitated by the heathens in their hecatombs, which consisted of a hundred beasts of a kind. They are described by Julius Capitolinus in his life of the emperors Pupienus Maximus, and Balbinus; the last of whom, he says, was so transported with joy, that he offered a hecatomb. A hundred altars of turf were raised in one place; at them a hundred swine and a hundred birds were killed. PATRICK, *in loc.*

No. 380. — viii. 65. *And at that time Solomon held a feast, and all Israel with him.]* Such solemnities were usual among the heathen, when they celebrated the presence of any of their gods. This Ez. SPANHEIM (upon *Callimachus's Hymn to Apollo*, v. 13.) conjectures to have been derived from this famous festival of Solomon.

“It is not to be described how many victims the new reigning king (Tarquin) is used to send to the temples of his false idols; it is calculated that the number of all kinds of animals exceeds a hundred thousand.” TAVERNIER’S *Description of the Empire of Tonquin*, p. 93.

No. 381. — x. 16. *Targets.]* The middle part of the target projected in a sharpish point, as some of the shields afterwards used by the Greeks and Romans did: and we are informed by the writers on their military affairs, that this pointed protuberance was of great service to them, not only in repelling or glancing off missive weapons, but in bearing down their enemies: whence *Martial* has this allusion:

In turbam incideris, cunctos umbone repellet.

In crouds his pointed boss will all repel.

Vid. SCHEUCHZER’S *Physica Sacra*, pl. 305., where are several representations of these pointed shields.

No. 382. — x. 20. *There was not the like made in any kingdom.]* In after ages we read of thrones very glorious and majestic. *Athenæus* says, that the throne of the Parthian kings was of gold, encompassed with four golden pillars, beset with precious stones. The Persian kings

sat in judgment under a golden vine, (and other trees of gold,) the bunches of whose grapes were made of several sorts of precious stones.

To this article may be very properly annexed the following account of the famous peacock throne of the Great Mogul. "The Great Mogul has seven thrones, some set all over with diamonds; others with rubies, emeralds, and pearls. But the largest throne is erected in the hall of the first court of the palace; it is, in form, like one of our field-beds, six feet long and four broad. I counted about a hundred and eight pale rubies in collets about that throne, the least whereof weighed a hundred carats; but there are some that weigh two hundred. Emeralds I counted about a hundred and forty, that weighed some threescore, some thirty carats.

"The under part of the canopy is entirely embroidered with pearls and diamonds, with a fringe of pearls round the edge. Upon the top of the canopy, which is made like an arch with four panes, stands a peacock, with his tail spread, consisting entirely of sapphires and other proper coloured stones: the body is of beaten gold, encased with numerous jewels; and a great ruby adorns his breast, to which hangs a pearl that weighs fifty carats. On each side of the peacock stand two nosegays, as high as the bird, consisting of various sorts of flowers, all of beaten gold enamelled. When the king seats himself upon the throne, there is a transparent jewel, with a diamond appendant, of eighty or ninety carats weight, encompassed with rubies and emeralds, so suspended that it is always in his eye. The twelve pillars also that uphold the canopy, are set round with rows of fair pearl and of an excellent water, that weigh from six to ten carats a-piece. At the distance of four feet, upon each side of the throne, are placed two umbrellas, the handles of which are about eight feet high, covered with diamonds; the umbrellas themselves being of crimson velvet, embroidered and fringed with pearl. This is the famous throne which Timur began and Shah Johan finished, and is really reported to have cost a hundred and sixty millions and five hundred thousand

livres of our money." TAVERNIER'S *Indian Travels*, tom. iii. p. 331. edit. 1713.

Mr. MORIER, describing his interview with the king of Persia, says, "He was seated on a species of throne, called the *takht-e-taoos*, or the throne of the peacock, which is raised three feet from the ground, and appears an oblong square of eight feet broad and twelve long. We could see the bust only of his majesty, as the rest of his body was hidden by an elevated railing, the upper work of the throne, at the corners of which were placed several ornaments of vases and toys. The back is much raised; on each side are two square pillars, on which are perched birds, probably intended for peacocks, studded with precious stones of every description, and holding each a ruby in their beaks. The highest part of the throne is composed of an oval ornament of jewellery, from which emanate a great number of diamond rays. Unfortunately we were so far distant from the throne, and so little favoured by the light, that we could not discover much of its general materials. We were told, however, that it is covered with gold plates, enriched by that fine enamel work so common in the ornamental furniture of Persia. It is said to have cost one hundred thousand *tomauns*." *Travels through Persia*, p. 191. Vid. also FORBES'S *Oriental Memoirs*, vol. iii. p. 84. MALCOLM'S *History of Persia*, vol. ii. p. 89. MORIER'S *Journey through Persia*, p. 191.

No. 383. — x. 21. *And all king Solomon's drinking vessels were of gold.*] The magnificence of Solomon, particularly with respect to his drinking vessels, has not been exceeded by modern Eastern princes. The gold plate of the kings of Persia has been much celebrated, and is taken notice of by *Chardin*. He observes, "that the plate of the king of Persia is of gold, and that very fine, exceeding the standard of ducats, and equal to those of Venice, which are of the purest gold. Shah Abas caused seven thousand two hundred marks of gold to be melted for this purpose. Now, the two hundred targets of gold which Solomon made, weighed but little less than the drinking-vessels which Shah Abas made. 1 Kings x. 16. We may therefore believe

that his royal drinking-vessels were of equal, if not greater weight. HARMER, vol. i. p. 384.

No. 384. — x. 22. *Peacocks.*] ELLIS, in *Cook's* last voyage, speaking of the people of Otaheite, says, they expressed great surprise at the Spaniards, (who had lately made them a visit,) because they had not red feathers as well as the English, (which they had brought with them in great plenty from the Friendly Isles;) for they are with these people the *summum bonum* and extent of all their wishes. Vol. i. p. 129. As these islands border so closely upon Asia, and have among their manners and customs many which bear a resemblance to those of the Asiatics, may not these people's high esteem for red feathers throw some light upon this passage, where we find peacocks ranked amongst the valuable commodities imported by Solomon?

No. 385. — xi. 3. *And he had seven hundred wives, princesses; and three hundred concubines.*] It appears to have been the manner of Eastern princes to have a great number of wives, merely for pomp and state. Father LA COMPTE tells us, in his *History of China*, (part i. p. 62.) that there the emperor had a great number of wives, chosen out of the prime beauties of the country. It is also said, that the Great Mogul has as many wives as make up a thousand.

HABESCI (*Present State of the Ottoman Empire*, p. 166.) says, that the number of women in the harem of the Grand Seignior depends on the taste of the reigning monarch. Sultan Selim had nearly two thousand; Sultan Mahomet had but three hundred: Achmet the Fourth has pretty near sixteen hundred. See also KNOLLES's *History of the Turks*, p. 1368. HANWAY's *History of the Revolutions of Persia*, part vii. ch. xxxi. p. 208.

No. 386. — xiii. 26. *And when the prophet that brought him back from the way heard thereof, he said, It is the man of God, that was disobedient to the word of the Lord.*] Disobedience in special cases, has commonly been punished by those in authority. The Athenians put their ambassadors to death, whom they had sent into Arcadia, though they had faithfully performed their business, because they came another way than that which had been prescribed to them. ÆLIAN. *Var. Hist.* lib. vi. cap. 5.

No. 387. — xiv. 10. *Shut up, and left.*] Sometimes when a successful prince has endeavoured to extirpate the preceding royal family, some of them have escaped the slaughter, and secured themselves in a fortress or place of secrecy, while others have sought an asylum in foreign countries, from whence they have occasioned great anxiety to the usurper. The word *shut up*, strictly speaking, refers to the first of these cases; as in the preservation of Joash from Athaliah in a private apartment of the temple. *2 Kings xi.* Such appears also to have been the case in more modern times. “Though more than thirty years had elapsed since the death of Sultan Achmet, father of the new emperor, he had not, in that interval, acquired any great information or improvement. *Shut up*, during this long interval, in the apartments assigned him, with some eunuchs to wait on him, and women to amuse him, the equality of his age with that of the princes who had a right to precede him, allowed him but little hope of reigning in his turn; and he had, besides, well-grounded reasons for a more serious uneasiness.” Baron Du TOTT, vol. i. p. 115.

“As we proceeded southward, lay the mountain of Devra Damo, one of those distinguished fastnesses, which in the earliest periods of the Abyssinian history, served as a place of confinement for the younger branches of the family of the reigning sovereign.” SALT’S *Voyage to Abyssinia*, p. 248. But when David was in danger, he *kept himself close* (*1 Chron. xii. 1.*) in Ziklag, but not so as to prevent him from making frequent excursions. In later times, in the East persons of royal descent have been *left*, when the rest of a family have been cut off, if no danger was apprehended from them, on account of some mental or bodily disqualification. Blindness saved the life of Mahammed Khodabendeh, a Persian prince of the sixteenth century, when his brother Ismael put all the rest of his brethren to death. *D’Herbelot*, p. 613. This explanation will enable us more clearly to understand *2 Kings xiv. 26. Deut. xxxii. 36.* HARMER, vol. iv. p. 211.

No. 388. — xv. 2. *Three years reigned he in Jerusalem, and his mother’s name was Muachah.*] It has been conjectured by Mr. Baruh, that the phrase, “and his mother’s

name was," &c. when expressed on a king's accession to the throne, at the beginning of his history, does not always refer to his natural mother, but that it is a title of honour and dignity enjoyed by one of the royal family, denoting her to be the first in rank. This idea appears well founded from the following extracts: "The oloo kani is not governess of the Crimea. This title, the literal translation of which is, Great queen, simply denotes a dignity in the haram, which the khan usually confers on one of his sisters; or if he has none, on one of his daughters or relations. To this dignity are attached the revenues arising from several villages, and other rights." Baron Du TOTT, vol. ii. p. 64. "On this occasion the king crowned his mother Malacotawit, conferring upon her the dignity and title of *Iteghe*, *i. e.* as king's mother, regent and governess of the king when under age. BRUCE's *Trav.* vol. ii. p. 531.

No. 389. — xvii. 1. *Elijah.*] "We are deceived by not seeing titles among the Israelites, like those of our nobility. Every one was called plainly by his own name: but their names signified great things, as those of the patriarchs. The name of God was part of most; which was in a manner a short prayer. Elijah and Joel are made up of two of God's names, joined in a different way. Jehoshaphat and Shephatiah signify the judgment of God: Jehozedek and Zedekiah, his justice: Johanan, his mercy: Nathanael, Elnathan, Jonathan, and Nathaniah, all four signify, God-given, or the gift of God. Sometimes the name of God was understood, as in Nathan, David, Obed, &c., as is plain by Eliezer, God my helper: Uzziel, God my strength; and Obadiah, the Lord's servant. The Greek names also are of the same import, many are composed of the names of their gods; as Diodorus, Diogenes, Hermodorus. Hæphestion, Athenais, and Artemisia." FLEURY's *Hist. of the Israelites*, p. 20.

No. 390. — xviii. 26. *They leaped upon the altar which was made.*] Baal, whose idolatrous worship is here referred to, was the same as Apollo, or the Sun. *Callimachus* has given us a remarkable instance of the universal veneration which was paid by the ancient pagans, at his altar in

the temple of Delos. Amongst other ceremonies in the worship of this idol, it was customary to *run round* his altar, *to strike it with a whip*, and with their hands or arms bound behind them, to *bite the olive*. For, of Delos the poet says,

*Thee, ever honour'd isle, what vessel dares
Sail by regardless? 'twere in vain to plead
Strong driving gales, or, stronger still than they,
Swift-wing'd necessity: their swelling sails
Here mariners must furl; nor hence depart,
Till round thy altar struck with many a blow
The maze they tread, and backward bent their arms,
The sacred olive bite.* *Hymn to Delos, v. 433.*

The former part of this ceremony plainly alludes to singing and dancing round the altar. The latter part seems to accord with what is said of Baal, 1 Kings xviii. 26. 28, where we read of the priests of Baal, who *leaped* upon the altar they had made, which the Septuagint renders *ran round*; and they cried aloud, and cut themselves after their manner with knives and lances, till the blood gushed out upon them. Their running round the altar signifies the annual rotation of the earth round the sun. Striking with a whip the altar, cutting themselves with knives and lances, crying aloud to their deity, were symbolical actions, denoting their desire that he would shew forth his power upon all nature in general, and that sacrifice in particular then before him. Having thus surrounded the altar of Apollo, and by these actions declared their belief in his universal power, they used to bend their own arms behind them, and so take the sacred olive into their mouths; thereby declaring, that not from their own arm or power, which was bound, but from his whose altar they surrounded, and from him they expected to obtain that peace, whereof the olive was always a symbol. Gen. viii. 11.

There are some evident allusions to these abominable idolatrous practises in the Old Testament; and for which the Jews are severely reprimanded by the prophets for following such absurd and wicked ceremonies. *Thus saith the Lord concerning the prophets that make my people err, that BITE WITH THEIR TEETH, and cry PEACE.* Micah iii. 5:

and respecting Ashdod, the prophet says, *I will take away his blood out of his mouth, and his abominations from BETWEEN HIS TEETH.* Zech. ix. 7.

“ Theseus, in his return from Crete, put in at Delos ; and having sacrificed to Apollo, and dedicated a statue of Venus which he received from Ariadne, joined with the young men in a dance, which the Delians are said to practise at this day. It consists in an imitation of the mazes and outlets of the labyrinth ; and, with various involutions and evolutions, is performed in regular time. This kind of dance, as Diceæarchus informs us, is called by the Delians the Crane ; he danced it round the altar Keraton, which was built entirely of the left side horns of beasts.” PLUTARCH. *Vit. Theseus.*

This was a circular dance, and probably called the crane, because cranes commonly fly in the figure of a circle. This dance, after a lapse of 3000 years, still exists in Greece, under the name of the Candiot. See an account of it in M. GUY’s *Hist. Lit. de la Grèce.* Lett. 13. And a plate in LEROY *Ruines des plus beaux Monumens de la Grèce.*

No. 391. — xvii. 12. *Barrel.*] As corn is subject to be eaten by worms, the Easterns keep what they are spending in long vessels of clay. SANDYS’S *Trav.* p. 117. So it appears the woman of Zarephath did. The word translated *barrel* properly signifies a *jar* ; and is the same with that used for the vessels in which Gideon’s soldiers concealed their torches, and which they brake when they blew with their trumpets. HARMER, vol. i. p. 277.

No. 392. — xviii. 28. *Cut themselves.*] If we look into antiquity, we shall find that nothing was more common in the religious rites of several nations than this barbarous custom. To this purpose we may observe, that (as PLUTARCH. *de Superstitione*, tells us), the priests of *Bellona*, when they sacrificed to that goddess, besmeared the victim with their own blood. The *Persian magi* (HERODOTUS, lib. vii. c. 191.) used to appease tempests, and allay the winds by making incisions in their flesh. They who carried about the Syrian goddess, (APULEIUS, lib. viii.) cut and slashed themselves with knives, till the blood gushed out. This

practice remains in many places at the present time, and frequent instances of it may be met with in modern voyages and travels. The same things were practised in the rights of Cybele and Isis. See LACTANTIUS, edit. *Sparke*, 94, 95. *Oxon.* 1684. LUCIAN. *de Syria Dea*, vol. ii. p. 910. ed. *Bened.* LUCAN. *Pharsal.* lib. i. v. 565. MORIER'S *Second Journey through Persia*, p. 177.

[Thus RAUWOLFF relates of a Turkish dervise, (*Travels*, part i. p. 149.) who was on board the vessel in which he made the voyage down the Euphrates. "This saint, with his rough black hair, looked very ugly; and at the same time had many wounds and scars in different parts of his body, his head, breast, and particularly his arms, which he had himself cut and burnt, as the people of their order, and even the Turks themselves are accustomed to do. Thus I have found not a few of them who had, principally on the arms, perhaps twenty marks burnt in, each of them of the breadth of a half florin, besides the wounds and scratches which they had inflicted on themselves. It is very evident that they derived the barbarous custom of wounding themselves from the priests of Baal, who cut themselves with knives and lancets till the blood gushed out." See 1 *Kings* xviii. "The Persians also are accustomed to wound themselves in a similar manner, at the mourning solemnity which they celebrate every year, in memory of Hossein, the second son of Ali, whom they consider as a saint and a martyr." *Olearius*, in his description of this festival, says: "When the sun rose, many of them had their arms above the elbow cut with lancets (as is usual among them) in the fore court, some of them had the veins of their arms cut, and to such a degree, that at noon the court was as full of blood as if many oxen had been slaughtered there. Several boys also had their arms cut above the elbow, struck, and slapped them with their hands till the whole arm was covered with blood, and they were splashed all over, in which condition they ran about the streets. This they do in memory of the innocent blood of their Imam Hossein, and believe that this shedding of their blood washes away many sins." ROSEN-MÜLLER.]

No. 393. — xviii. 38. *The fire of the Lord fell.]* Bp. Patrick apprehends that God testified his approbation of Abel's sacrifice by a stream of light, or a flame from the shekinah which burnt it up. In this opinion many ancient writers concur; remarking that footsteps of it may be met with in many other cases. See *Gen. xv. 17. Levit. ix. 24. Judges vi. 21. 1 Chron. xxi. 26. 2 Chron. vii. 13. Psalm xx. 3. marg. reading.* Some relics of it are to be found among the heathen: for when the Greeks went on ship-board to the Trojan war, HOMER represents Jupiter promising them good success in this manner. *Iliad. ii. 354.* And thunder sometimes accompanying lightning, VIRGIL makes him establish covenants in that manner. After Æneas had called the sun to witness, Latinus lifts up his eyes and right hand to heaven, saying,

Audiat hæc genitor, qui fœdera fulmine sancit. *Æn. xii. 200.*

Let the (heavenly) father hear what I say, who establishes covenants with thunder.

From some early instances of this kind, the heathen seem to have derived their notion, that when a sacrifice took fire spontaneously, it was a happy omen. So VIRGIL:

Aspice: corripuit tremulis altaria flammis
Sponte sua, dum ferre moror, cinis ipse; bonum sit.

Ecl. viii. 105.

See also *Georg. iv. 384.*

Pausanias says, that when Seleucus, who accompanied Alexander in his expedition from Macedonia, was sacrificing at Pella to Jupiter, the wood advanced of its own accord towards the image, and was kindled without fire. See also *Levit. ix. 24. 1 Chron. xxi. 26. 2 Chron. vii. 1. Vitringa Obs. Sac. lib. iv. cap. 15. § 2. 3.*

No. 394. — xviii. 42. *Elijah went up to the top of Carmel: and he cast himself down upon the earth, and put his face between his knees.]* The devout posture of some people of the Levant greatly resembles that of Elijah. Just before the descent of the rain, *he cast himself down upon the earth, and put his face between his knees.* Chardin relates that the dervises, especially those of the Indies, put them-

selves into this posture, in order to meditate, and also to repose themselves. They tie their knees against their belly with their girdles, and lay their heads on the top of them; and this, according to them, is the best posture for recollection. HARMER, vol. ii. p. 506.

No. 395. — xviii. 44. *A little cloud.*] When Elijah's servant reported to his master that he saw *a little cloud* arising out of the sea like a man's hand, he commanded him to *go up and say unto Ahab, prepare thy chariot, and get thee down, that the RAIN stop thee not.* This circumstance was justly considered as the sure indication of an approaching shower, *for it came to pass in the meanwhile that the heaven was black with clouds and wind, and there was a great rain.* Mr. BRUCE (*Travels*, vol. iii. p. 669.) has an observation which greatly corroborates this relation. He says, "there are three remarkable appearances attending the inundation of the Nile: every morning in Abyssinia is clear, and the sun shines; about nine, a small cloud, not above four feet broad, appears in the East, whirling violently round as if upon an axis; but arrived near the zenith, it first abates its motion, then loses its form, and extends itself greatly, and seems to call up vapors from all opposite quarters. These clouds having attained nearly the same height, rush against each other with great violence, and put me always in mind of Elijah's foretelling rain on mount Carmel. The air, impelled before the heaviest mass, or swiftest mover, makes an impression of its own form in the collection of clouds opposite; and the moment it has taken possession of the space made to receive it, the most violent thunder possible to be conceived instantly follows, with rain; and after some hours the sky again clears."

"This evening the heat being very oppressive, I was sitting in my apartment on the terrace roof of the house, when a sudden gloom and distant thunder induced me to go out on the terrace. The wind, which had been easterly, was now perfectly lulled. A very dark blue cloud arose from the west, and at length covered half the sky. The thunder was not loud, and the air was perfectly still. The birds were flying very high, and making a terrible scream-

ing. At length a dark brown cloud appeared on the western horizon, and came on with considerable rapidity. The whole town of Lucknow, with its numerous minars, was between me and the cloud; and the elevation of my terrace gave me an excellent opportunity of observing it. When at about the distance of a mile, it had all the appearance of a smoke from a vast fire, volume rolling over volume in wild confusion; at the same time raising itself high in the air. As it approached, it had a dingy red appearance; and by concealing the most distant minars from my view, convinced me that it was sand borne along by a whirlwind. The air with us continued perfectly still; the clouds of sand had a defined exterior; nor did the wind a moment precede it. It came on with a rushing sound, and at length reached us with such violence, as to oblige me to take shelter in my eastern verandah; even there the dust was driven with a force that prevented me from keeping my eyes open. The darkness became every moment greater, and at length it was as black as night. It might well be called palpable darkness: for the wind now changing a little to the southward, brought on the storm with tenfold violence, and nearly smothered us with dust; it blew so violently, that the noise of the thunder was frequently drowned by the whistling of the wind in the trees and buildings. The total darkness lasted about ten minutes; when at length it gradually gave way to a terrifically red, but dingy light, which I, at first, attributed to a fire in the town. The rain now poured down in torrents, and the wind changed to due south. In about an hour from its commencement the sky began to clear, the tufaun went off to the eastward, and the wind immediately returned to that quarter. The air was perfectly cool, and free from dust. Although all my windows and doors had been kept closed, and there were tattys on the outside, yet the sand was so penetrating, that it had covered my bed and furniture with a complete coat of dust." Lord VALENTIA'S *Travels*, vol. i. p. 160.

"At this season of the year it is not uncommon towards the evening, to see a small black cloud rising in the eastern part of the horizon, and afterwards spreading itself to the

north west. This phenomenon is always attended with a violent storm of wind, and flashes of the strongest and most vivid lightning, and heavy thunder, which is followed by rain. These storms sometimes last for half an hour, or more; and when they disperse, they leave the air greatly freshened, and the sky of a deep, clear, and transparent blue; when they occur near the full moon, the whole atmosphere is illuminated by a soft, but brilliant light, attended with gentle airs." HODGE's *Travels in India*, p. 35.

On the 6th of June, 1796, the thermometer 81 degrees, and the wind S.S.W., about one o'clock in the afternoon, a black cloud appeared in the horizon of Frederic Town, America, and a tremendous gust came on, accompanied by thunder and lightning. By the wind several large trees were torn up by the roots. Hail-stones, about three times the size of an ordinary pea, fell for a few minutes: and afterwards a torrent of rain came pouring down, nearly as if a water-spout had broken over head. The gust was completely over in twenty-three minutes, during which the thermometer was found to have fallen 22 degrees. In Pennsylvania the thermometer has varied fifty degrees in twenty-six hours. WELD's *Trav. in North America*, vol. i. p. 248.

A similar tempest is thus described by BARTRAM: "Darkness gathers around; far distant thunder rolls over the trembling hills; the black clouds with august majesty and power, move slowly forwards, shading the regions of towering hills, and threatening all the destruction of a thunder-storm: all around is now still as death; not a whisper is heard, but a total inactivity and silence seem to pervade the earth; the birds afraid to utter a chirrup, in low tremulous voices take leave of each other, seeking covert and safety: every insect is silenced, and nothing heard but the roaring of the approaching hurricane. The mighty cloud now expands its sable wings, extending from north to south, and is driven irresistibly on by the tumultuous winds, spreading its livid wings around the gloomy concave, armed with terrors of thunder and fiery shafts of lightning. Now the lofty forests bend low beneath its fury;

their limbs and wavy boughs are tossed about and catch hold of each other; the mountains tremble and seem to reel about, and the antient hills to be shaken to their foundations: the furious storm sweeps along, smoking through the vale and over the resounding hills: the face of the earth is obscured by the deluge descending from the firmament, and every creature deafened by the din of thunder." *Travels*, p. 341.

No. 396. — xviii. 44. *And he said, Go up, say unto Ahab, prepare thy chariot, and get thee down, that the rain stop thee not.*] That is, says Bp. *Patrick*, Elijah saw such abundance of rain coming as would cause floods, and render the way impassable, if Ahab did not make haste home: and, accordingly, in a very short space of time that little cloud spread itself, and with great thickness covered the face of the sky.

Thus the translator of an Arabian tale from an unpublished manuscript, in describing the journey of the caliph Vathek, informs us, that the caliph having travelled three days, on the fourth day the heavens looked angry, and a terrible tempest ensued; this tempest, says this writer, may be deemed somewhat the more violent, from a supposition that Mahomet interfered, which will appear the more probable, if the circumstance of its obliterating the road through which the camels passed, be considered. It frequently happens that a sudden blast will arise in the vast deserts of the East, and sweep away in its eddies the last passenger, whose camel therefore in vain is sought by the wanderer that follows. *Hist. of Caliph Vathek*, p. 247.

William of Tyre hath recorded one of a similar nature, that visited Baldwin in his expedition against Damascus. He, against whose will all projects are vain, suddenly overspread the sky with darkness, poured down such torrents of rain, and so entirely effaced the roads, that scarce any hope of escaping remained. These disasters were portended by a gloominess in the air, lowering clouds, irregular wind, increasing thunder, and incessant lightning. *Gesta Dei per Francos*, p. 849. GILLINGWATER MS.

No. 397. — xix. 13. *And it was so, when Elijah heard it, that he wrapped his face in his mantle.*] The Jews accounted

it a token of reverence to have their feet bare in public worship, and to have their heads covered. This was accordingly the practice not of the priests only, but of the people also; and the latter practice remains so to this day. Thus, on the divine appearance to Moses in the bush, it is said, *he hid his face, for he was afraid to look upon God. Exod. iii. 6,* and on the extraordinary manifestation of the divine presence to Elijah, *he wrapped his face in his mantle.* On the same account, perhaps, the angels were represented in vision to Isaiah as covering their faces with their wings in the presence of Jehovah. *Isaiah vi. 2.*

The ancient Romans performed their sacred rites with a covering on their heads. Thus VIRGIL:

Spes est pacis, ait. Tum numina sancta precamur,
Palladis armisonæ, quæ prima accepit ovantes:
Et capita ante aras Phrygio velamur amictu. *Æn. iii. 545.*

*Our way we bend
To Pallas, and the sacred hill ascend:
There prostrate to the fierce virago pray,
Whose temple was the land-mark of our way,
Each with a Phrygian mantle veil'd his head.*

The Grecians, on the contrary, performed their sacred rites bare-headed. St. Paul, therefore, writing to the Corinthians, who were Greeks, says, *every man praying or prophesying with his head covered, dishonoureth his head.* 1 Cor. xi. 4.

No. 398. — xix. 18. *All the knees that have not bowed to Baal, and every mouth that hath not kissed him.]* Bowing the knee was an act of worship, and so was kissing the idol. This was done two ways: either by applying their mouth immediately to the image, or kissing their hand before the image, and then stretching it out, and, as it were, throwing the kiss to it. *Salmasius* says, that such kisses were called *labrata oscula*, and from hence came the phrases *oscula jacere*, and *basia jactare*, and *manu venerari*, and *manu salutare*. *Pliny* also says, *in adorando dextram ad osculum referimus, totum corpus circumagimus.* When we worship, we kiss our hand, and turn about our whole body.

CICERO (*Orat. in verrem*) mentions a statue of Hercules, the chin and lips of which were considerably worn by the

frequent kissing of his worshippers: *ut rictus ejus, et mentem paulo sit attritius, quod in precibus et gratulationibus, non solum id venerari, sed etiam osculari solent.*

No. 399. — xx. 12. *As he was drinking, he and the kings, in the pavilions.]* The pavilions here spoken of were nothing more than mere booths or common tents, notwithstanding Benhadad and the kings were drinking in them. That great and even royal persons occasionally refreshed or indulged themselves in this manner, is clear from the following paragraph in Dr. CHANDLER's *Travels in the Lesser Asia*, p. 149. "While we were employed on the theatre of Miletus, the aga of Suki, son-in-law by marriage to Elez Oglu, crossed the plain towards us, attended by a considerable train of domestics and officers, their vests and turbans of various and lively colours, mounted on long-tailed horses, with showy trappings, and glittering furniture. He returned, after hawking, to Miletus: and we went to visit him, with a present of coffee and sugar; but were told that two favourite birds had flown away, and that he was vexed and tired. A couch was prepared for him beneath a shed, made against a cottage, and covered with green boughs to keep off the sun. He entered as we were standing by, and fell down on it to sleep, without taking any notice of us." HARMER, vol. iii. p. 50.

No. 400. — xx. 32. *They girded sackcloth on their loins, and put ropes on their heads.]* Approaching persons with a sword hanging to the neck is in the East a very humble and submissive act. MALCOLM's *Hist. of Persia*, vol. i. p. 519. Mahomed Khan at first fled, but soon returned to court, and presented himself before the offended monarch, with a sword suspended from his neck. This mode of begging clemency is the most humble, and, consequently, deemed by proud and barbarous men, the most disgraceful. THEVENOT has mentioned this circumstance (part i. p. 289.) in the account he has given of the taking of Bagdat by the Turks, in 1638. When the besieged entreated quarter, the principal officer went to the grand vizier, with a scarf about his neck, and his sword wreathed in it, and begged mercy. The ropes mentioned in this passage were pro-

bably what they suspended their swords with. HARMER, vol. ii. p. 258.

Mr. MUNGO PARK, in his *Travels in Africa*, speaking of the manner in which the African slaves are made captive, says, “ Every four slaves are fastened together by their necks with a strong rope of twisted thongs, and thus conducted to the sea-ports for transportation. This is the usual way in which they travel, and at other times they have fetters on their hands and legs, as well as ropes on their necks.”

No. 401.—xx. 34. *Thou shalt make streets for thee in Damascus.*] The circumstances connected with this passage, and those contained in the following extract, so much resemble each other, that it must be apparent with what propriety our translators have chosen the word *streets*, rather than any other, which commentators have proposed instead of it. “Biazet hauing worthily relieued his besieged citie, returned againe to the siege of Constantinople; laying more hardly vnto it than before, building forts and bulwarks against it on the one side towards the land; and passing over the strait of Bosphorus, built a strong castle vpon that strait ouer against Constantinople, to impeach so much as was possible all passage thereunto by sea. This streight seige (as most urite) continued also two yeres, which I suppose by the circumstance of the historie, to haue been part of the aforesaid eight yeres. *Emanuel, the besieged emperor, wearied with these long wars, sent an ambassador to Biazet, to entreat with him a peace, which Biazet was the more willing to hearken vnto, for that he heard news, that Tamerlane, the great Tartarian prince, intended shortly to warre upon him. Yet could not this peace be obtained, but upon condition that the emperor should grant free libertie for the Turks to dwell together in one STREET of Constantinople, with free exercise of their owne religion and laws, vnder a judge of their owne nation; and further, to pay vnto the Turkish king a yerely tribute of ten thousand duckats, which dishonourable conditions the distressed emperor was glad to accept of. So was this long siege broken vp, and presently a great sort of Turks with their families were sent out of Bithynia, to dwell in Constantinople, and a church*

there built for them ; which not long after was by the emperor pulled downe to the ground, and the Turks againe driuen out of the citie, at such time as Biazet was by the mightie Tamerlane overthrowne and taken prisoner." KNOLLES's *History of the Turks*, p. 206.

No. 402. — xxi. 8. *Seal.*] Seals are of very ancient invention. Thus Judah left his seal with Tamar as a pledge. The ancient Hebrews wore their seals or signets in rings on their fingers, or in bracelets on their arms. Sealing rings, called annuli signatorii, sigillares, and chirographi, are said by profane authors to have been invented by the Lacedæmonians, who, not content to shut their chests, armouries, &c. with keys, added a seal also. Letters and contracts were sealed thus : first they were tied up with thread or a string, then the wax was applied to the knot, and the seal impressed upon it. Rings seem to have been used as seals in almost every country. *Pliny*, however, observes that seals were scarcely used at the time of the Trojan war ; the method of shutting up letters was by curious knots, which invention was particularly honoured, as in the instance of the Gordian knot. We are also informed by *Pliny*, that in his time no seals were used but in the Roman empire ; but at Rome testaments were null without the testator's seal and the seals of seven witnesses. *Digest. lib. xxxvii. tit. de Bon. Possessione.* WILSON's *Arch. Dict. art. Seal.*

The very ancient custom of sealing dispatches with a seal or signet, set in a ring, is still retained in the East. POCOCKE says, (*Travels*, vol. i. p. 186. note,) " in Egypt they make the impression of their name with their seal, generally of cornelian, which they wear on their finger, and which is blacked when they have occasion to seal with it." HANWAY remarks (*Trav. i. 317.*) that " the Persian ink serves not only for writing, but for subscribing with their seal ; indeed, many of the Persians in high office could not write. In their rings they wear agates, which serve for a seal, on which is frequently engraved their name, and some verse from the Koran. SHAW (*Trav. p. 247.*) says, " As few or none either of the (*Arab*) *skekhs*, or of *Turkish*, and Eastern kings, princes or bashaws know how to write their own names, all their letters and decrees are stamped with

their proper *rings, seals, or signets*, (1 Kings xxi. 8. *Esth.* iii. 12. *Dan.* vi. 17 or 18, &c.) which are usually of silver or cornelian, with their respective names engraved upon them on one side, and the name of their kingdom or principality, or else some sentence of the Koran, on the other.

Eastern signets have cyphers and letters on them. CLARKE'S *Trav.* vol. i. p. 320.; vol. ii. p. 320. SALAME'S *Expedition to Algiers*, p. 143.

No. 403. — xxi. 23. *The dogs shall eat Jezebel.*] Mr. BRUCE, when at Gondar, was witness to a scene in a great measure similar to the devouring of Jezebel by dogs. He says, "the bodies of those killed by the sword were hewn to pieces, and scattered about the streets, being denied burial. I was miserable, and almost driven to despair, at seeing my hunting-dogs, twice let loose by the carelessness of my servants, bringing into the court-yard the heads and arms of slaughtered men, and which I could no way prevent but by the destruction of the dogs themselves." He also adds, that upon being asked by the king the reason of his dejected and sickly appearance; among other reasons he informed him, "it was occasioned by an execution of three men, which he had lately seen; because the hyænas, allured into the streets by the quantity of carrion, would not let him pass by night in safety from the palace, and because the dogs fled into his house, to eat pieces of human carcasses at their leisure." *Travels*, vol. iv. p. 81. This account illustrates also the readiness of the dogs to lick the blood of Ahab, (1 Kings xxii. 38.) in perfect conformity to which is the expression of the prophet *Jeremiah*, xv. 3. *I will appoint over them the sword to slay, and the dogs to tear.*

No. 404. — xxi. 27. *And went softly.*] Going softly seems to have been one of the many expressions of mourning commonly used among the Eastern nations. That it was in use among the Jews appears from the case of Ahab; and by mistake it has been confounded with walking bare-foot. It seems to have been a very slow, solemn manner of walking, well adapted to the state of mourners labouring under great sorrow and dejection of mind.

No. 405. — xxii. 43. *The high places.*] Many of old wor-

shipped upon hills, and on the tops of high mountains; imagining that they thereby obtained a nearer communication with heaven. *Strabo* says, that the Persians always performed their worship upon hills. Some nations, instead of an image, worshipped the hill as the deity. In Japan most of their temples are at this day upon eminences; and often upon the ascent of high mountains; commanding fine views, with groves and rivulets of clear water: for, they say, that the gods are extremely delighted with such high and pleasant spots. *KÆMPFER'S Japan*, vol. ii. b. 5. This practice in early time was almost universal; and every mountain was esteemed holy. The people who prosecuted this method of worship enjoyed a soothing infatuation, which flattered the gloom of superstition. The eminences to which they retired were lonely and silent; and seemed to be happily circumstanced for contemplation and prayer. They who frequented them were raised above the lower world; and fancied that they were brought into the vicinity of the powers of the air, and of the deity who resided in the higher regions. But the chief excellence for which they were frequented was, that they were looked upon as the peculiar places where God delivered his oracles. *HOLWELL'S Mythological Dict.* p. 225.

“The festivals in honor of Budduo are not held in the temples in which he is usually worshipped, but at a high hill and a consecrated tree. The mountain Hammallel, or Adam's Peak, is one of the highest in the island, and is held in great veneration, not only by the natives of Ceylon, but also by a variety of persons of different castes and persuasions throughout India; and it is here they repair to worship at the great festival of Budduo. The Cingalese of the coast, in particular, resort to it in vast multitudes.” *PERCEVAL'S Ceylon*, p. 207. “The first sacrifices which the Chinese instituted in honor of the Chang-ti, were offered up to him on the tan in the open fields, or on some mountain. The tan signifies a quantity of stones thrown together in a round form, or simply a round heap of earth. In the early ages, when the empire, confined within narrow boundaries, presented only a small state, and a rising

population, a single mountain was sufficient for the sacrifices of the Chang-ti; while the sovereign and his ministers, shut up within the double fence of branches and turf, were rendering their homage to the Supreme Being, their subjects, with respectful silence, took their stations near the kiao, or on the declivity of the mountain; but in process of time, the empire having become considerably enlarged, Hoang-ti appointed four considerable mountains, situated in the extremities of his states, and which corresponded with the four quarters of the world, to be ever after places particularly consecrated and set apart for the religious worship of the whole nation. In the course of every year, the prince went successively to offer up sacrifices upon one of these mountains, and hence took occasion to shew himself to his people, and to inform himself of their wants, that he might endeavour to relieve them, and to re-establish good order, by reforming every abuse."

GROSIER'S *China*, vol. ii. p. 194.

"My friend, the priest, grew very restless and uneasy: on my enquiring the reason, he hinted that Taheeterre and his principal warriors were meditating some mischief against us; and taking me upon deck, he pointed to a large house on the top of a hill, over the eastern point of the bay, which ascends from Point Dick. This house, the old man assured me, was building for an Eatooa, or God's house, wherein they were going to make great offerings to their different Eatooas." PORTLOCK'S *Voyage*, p. 161. *Sketches of the Hindoos*, vol. ii. p. 187. GLASSE'S *Canary Islands*, p. 7.

No. 406. — 2 KINGS, i. 4.

Down from that bed.

THIS expression may be illustrated by what SHAW says of the Moorish houses in Barbary, (*Travels*, p. 209.) where, after having observed that their chambers are spacious, of the same length with the square court on the sides of which they are built, he adds, “at one end of each chamber there is a little gallery *raised* three, four, or five feet *above the floor*, with a balustrade in the front of it, *with a few steps* likewise *leading up to it*. Here they place their beds; a situation frequently alluded to in the Holy Scriptures, which may likewise illustrate the circumstance of Hezekiah’s *turning his face, when he prayed, towards the wall*, (*i. e.* from his attendants,) 2 Kings xx. 2. that the fervency of his devotion might be the less taken notice of and observed. The like is related of Ahab, 1 Kings xxi. 4., though probably he did thus, not upon a religious account, but in order to conceal from his attendants the anguish he was in for his late disappointment.

RUSSELL (*Nat. Hist. of Aleppo*, p. 4.) gives a similar account. He says, that the oriental divan or sophy is “a part of the room raised above the floor, and spread with a carpet in winter, in summer with fine mats; along the sides are thick mattresses about three feet wide, covered commonly with scarlet cloth, and large bolsters of brocade, hard stuffed with cotton, are set against the walls (or rails, when so situated as not to touch the wall) for the convenience of *leaning*. As they use no chairs, it is upon these they sit, and all their rooms are so furnished.” To which may be added the following account from Mr. MAUNDRELL’s account of a visit to a Turkish great man, *Journey at Mar. 13*. “Coming into his room, you find him prepared to receive you, either standing at the edge of the duan, or else lying down at one *corner* of it, according

as he thinks it proper to maintain a greater or less distinction." So "when the (Turkish Grand) Vizir gives audience to ambassadors and foreign ministers, he is seated upon a *corner* of the imperial sopha alone." See HABESCI's *Present State of the Ottoman Empire*, p. 187.

No. 407. — ii. 19. *And the ground barren.* MARG. *Causing to miscarry.*] If the latter reading is allowed to be more just than the former, we must entertain a different idea of the situation of Jericho than the textual translation suggests. There are actually at this time cities where animal life of certain kinds pines and decays and dies; and where that posterity which should replace such loss is either not conceived; or, if conceived, is not brought to the birth; or if brought to the birth, is fatal in delivery to both mother and offspring. An instance of this kind occurs in Don ULLOA's *Voyage to South America*, vol. i. p. 93. He says of the climate of Porto Bello, that "it destroys the vigour of nature, and often untimely cuts the thread of life." And of Sennaar, Mr. BRUCE (*Trav.* vol. iv. p. 469.) says, that no horse, mule, ass, or any beast of burthen, will breed, or even live, at Sennaar, or many miles about it. Poultry does not live there; neither dog nor cat, sheep nor bullock, can be preserved a season there. They must go all, every half year, to the sands. Though every possible care be taken of them, they die in every place where the fat earth is about the town, during the first season of the rains." He farther mentions, that the situation is equally unfavourable to most trees.

No. 408. — iii. 11. *Who poured water on the hands of Elijah.*] This was a part of the service which Elisha performed to his master. We read of it in other instances. PITTS tells us, (p. 24.) "the table being removed, before they rise (from the ground whereon they sit) a servant, who stands attending on them with a cup of water to give them drink, steps into the middle, with a bason, or copper pot of water, somewhat like a coffee-pot, and a little soap, and lets the water run upon their hands one after another, in order as they sit." Mr. HANWAY, speaking of a Persian supper, says, (*Trav.* vol. i. p. 223.) "Supper being now brought in, a servant presented a bason of water, and a

napkin hung over his shoulders; he went to every one in the company, and poured water on their hands to wash."

The same office is performed by the servants, both male and female, in HOMER; thus *Odyss.* iv. lin. 216. Asphalion, the servant of Menelaus, *pours water on the hands* of him and his guests.

—— Ασφαλιων δ' αρ υδωρ επι χειρας εχευεν
Οτρηρος Δεραπων Μενελαα κυδαλιμοιο.

And at lin. 52. and *Odyss.* i. lin. 136., xv. lin. 135. and xvii. lin. 91. female servants are employed in like manner. So when the *Tyrian* or *Phœnician* Dido entertains Æneas in VIRGIL, *Æn.* i. lin. 705.

Dant famuli manibus lymphas.

"Between each dish, a slave poured water over my hands, and another gave me a towel of coarse, but very white cloth." CHATEAUBRIAND'S *Travels in Greece, Palestine, &c.* vol. i. p. 132. In some places rose-water is poured on the hands. FORBES'S *Oriental Memoirs*, vol. iii. p. 181. TURNER'S *Tour in the Levant*, vol. i. p. 134.

"The *Aftabah* is a ewer, resembling our coffee-pots, with a handle and long spout; from this a servant pours water on the hands held over the *laggan*." Sir W. OUSELEY'S *Travels in the East*, vol. i. p. 247.

"The dinner hour of the family was usually between twelve and one, but from complaisance to us they delayed it till two o'clock. Summoned to the dining-room, a female domestic, in the usage of the East, presented to each person, in succession, a large bason with soap, and poured tepid water upon the hands from a brazen ewer." HOLLAND'S *Travels*, vol. i. p. 227.

"When they rise from table, they not only wash their hands, but also the inside of their mouths, and their beards. For these ablutions a servant or slave brings in a bason of copper or earthenware in his left hand, and in his right hand an urn or jar, with a napkin upon his left shoulder: he presents these successively to each guest, who holds his hands out over the bason, without touching it:

the servant then pours water upon them." *Travels of ALI BEY*, vol. i. p. 21.

No. 409. — iii. 15. *But bring me now a minstrel.*] The music of great men in civil life has been sometimes directed to persons of a sacred character, as an expression of respect, in the East: perhaps the playing of the minstrel before Elisha is to be understood, in part at least, in the same manner. When Dr. CHANDLER was at Athens, the archbishop of that city was upon ill terms with the waiwode: and the Greeks, in general, siding with the waiwode, the archbishop was obliged to withdraw for a time. But some time after, when CHANDLER and his fellow-travellers were at Corinth, they were informed that the archbishop was returned to Athens; that the waiwode had received him kindly, and ordered his musicians to attend him at his palace; and that a complete revolution had happened in his favour. *Travels in Greece*, p. 244. HARMER, vol. iii. p. 302.

No. 410. — iii. 17. *Ye shall not see wind, neither shall ye see rain.*] Rain is often in the East preceded by a squall of wind. The editor of the *Ruins of Palmyra* tells us, that they seldom have rain except at the equinoxes, and that nothing could be more serene than the sky all the time he was there, except one afternoon, when there was a small shower, preceded by a whirlwind, which took up such quantities of sand from the desert as quite darkened the sky. p. 37. Thus Elisha told the king of Israel, *Ye shall not see wind nor rain, yet that valley shall be filled with water.* The circumstance of the wind taking up such a quantity of sand as to darken the sky may serve to explain 1 Kings xviii. 45. *The heaven was black with clouds and wind.* The wind's prognosticating of rain is also referred to *Prov. xxv. 14. Whoso boasteth himself of a false gift, pretending to give something valuable, and disappointing the expectation, is like clouds and wind without rain.* HARMER, vol. i. p. 54.

No. 411. — iii. 25. *Felled the good trees.*] In times of war it was formerly very common for one party to injure the other by *destroying their valuable trees.* Thus the Moabites were punished, and thus the Arabs of the Holy Land

still make war upon each other, burning the corn, cutting down the olive trees, &c. HASSELQUIST, *Trav.* p. 143.

[When Mahomet besieged the town of Tajef, (which has very considerable plantations of fruit trees and vines,) but was obliged to raise the siege, he caused all the vineyards round the city to be destroyed on his retreat. See ABULFEDA'S *Annals*, b. i. p. 164. In the laws of Moses (*Deut.* xx. 19.) there is a prohibition by which the besiegers are forbidden to cut down fruit trees during the blockade of a town. ROSENMÜLLER.]

No. 412. — iii. 27. *He took his eldest son and offered him for a burnt offering.*] Sir JOHN SHORE, (now Lord Teignmouth) in a paper concerning some extraordinary customs of the Hindoos, mentions a practice called *dherna*, formerly very common at Benares. "It is used by the brahmens in that city to gain a point which cannot be accomplished by any other means. The progress is as follows: the brahmen who adopts this expedient for the purpose mentioned, proceeds to the door or house of the person against whom it is directed, or wherever he may most conveniently intercept him: he there sits down in *dherna*, with poison, or a poignard, or some other instrument of suicide in his hand, and threatening to use it if his adversary should attempt to molest or pass him, he thus completely arrests him. In this situation the brahmen fasts, and by the rigour of the etiquette, which is rarely infringed, the unfortunate object of his arrest ought to fast also; and thus they both remain until the institutor of the *dherna* obtains satisfaction. In this, as he seldom makes the attempt without resolution to persevere, he rarely fails; for if the party thus arrested were to suffer the *brahmen* sitting in *dherna* to perish by hunger, the sin would for ever lie upon his head." *Asiatic Researches*, vol. iv. p. 344. This custom is there exemplified by a remarkable instance in which it was practised. At Axum a singular custom was observed: when any person is injured, he gets hold of his adversary's garment, and ties it to his own; if he can do this, the offender neither attempts to deliver himself, nor to leave the garment behind him, but quietly follows to the presence of his

superior, who is to judge him. SALT's *Voyage to Abyssinia*, p. 409. The reason why the king of Moab offered his son *on the wall*, was to represent to the attacking armies to what straits they had reduced him. If any practice of a nature similar to that of the *dherna* formerly prevailed, we may suppose that the king of Moab did not in this case merely implore assistance from his gods by the sacrifice of his son, but took this method of terrifying his adversaries, after his own personal valour had proved ineffectual to deliver himself and his country.

In great distress several persons, like the king of Moab, have offered their own children upon their altars. EUSEBIUS (*Præpar. Evang.* lib. v.) and LACTANTIUS (*Div. Instit.* cap. 21.) mention several nations who used these sacrifices. CÆSAR (*de Bello Gallico*, lib. vi.) says of the Gauls, that when they were afflicted with grievous diseases, or in time of war, or great danger, they either offered men for sacrifices, or vowed they would offer them. For they imagined God would not be appeased unless the life of a man were rendered for the life of a man.

If plundered or ill-treated, without reparation, either the protecting Bhaut, or one of the tribe, sheds his blood in presence of the aggressors: a dreadful deed supposed to be always followed by divine vengeance. FORBES'S *Oriental Memoirs*, vol. iii. p. 255.

No. 413. — iv. 1. *The creditor is come to take unto him my two sons to be his bondsmen.*] This was a case in which the Hebrews had such power over their children, that they might sell them to pay what they owed; and the creditor might force them to it. *Huet* thinks that from the Jews this custom was propagated to the Athenians, and from them to the Romans.

Romulus gave the Romans an absolute power over their children, which extended through the whole course of their lives: they could cast them into prison, beat, employ them as slaves in agriculture, sell them for slaves, or even take away their lives. DION. HALICARN. lib. ii. p. 96. Numa Pompilius first moderated this law, by enacting, that if a son married with the consent of his father, he should no longer have power to sell him for debt. The emperors

Dioclesian and Maximian forbad freemen to be sold for debt. Solon reformed this custom, which he found among the Athenians. Lucullus endeavoured to check it among the people of Asia. The Georgians may alienate their children, and their creditors have a right to sell the wives and children of debtors. TAVERNIER, lib. ii. c. 9.

No. 414. — iv. 10. *A little chamber.*] “To most of these houses there is a smaller one annexed, which sometimes rises one story higher than the house; at other times it consists of one or two rooms only, and a terrace; whilst others, that are built (as they frequently are) over the porch or gateway, have (if we except the ground-floor, which they have not) all the conveniences that belong to the house, properly so called. There is a door of communication from them into the gallery of the house, kept open or shut at the discretion of the master of the family, besides another door, which opens immediately from a private staircase, down into the porch or street, without giving the least disturbance to the house. These back-houses are known by the name of *olee* or *oleah*, (for the house properly so called is *dar* or *beet*,) and in them strangers are usually lodged and entertained; in them the sons of the family are permitted to keep their concubines; whither likewise the men are wont to retire from the hurry and noise of the families, to be more at leisure for meditation or diversions, besides the use they are at other times put to in serving for wardrobes and magazines.

Fathers, children, and grandchildren live together in one house. FORBES'S *Oriental Memoirs*, vol. i. p. 219.

The *oleah* of Holy Scripture, being literally the same appellation, is accordingly so rendered in the Arabic version. We may suppose it then to have been a structure of the like contrivance. The little chamber, consequently, that was built by the Shunamite for Elisha (whither, as the text instructs us, he retired at his pleasure, without breaking in upon the private affairs of the family, or being in his turn interrupted by them in his devotions;) the summer-chamber of Eglon, (which in the same manner with these seems to have had privy stairs belonging to it, through which Ehud escaped, after he had revenged Israel upon

that king of Moab;) the chamber over the gate, (whither, for the greater privacy, king David withdrew himself to weep for Absalom;) and that upon whose terrace Ahaz, for the same reason, erected his altars; seem to have been structures of the like nature and contrivance with these *olees*." SHAW'S *Travels*, p. 280.

No. 415. — iv. 23. *It is neither new moon nor Sabbath.*] PETER DELLA VALLE assures us, (*Travels into Arabia Deserta*, p. 258.) that it is now customary in that country to begin their journeys at the new moon. When the Shunamite proposed going to Elisha, her husband dissuaded her, by observing that it was neither new moon nor sabbath. HARMER, vol. ii. p. 514.

No. 416. — iv. 24. *Then she saddled an ass, and said to her servant, Drive and go forward.*] Asses were much used for riding; and Pococke tells us, (vol. i. p. 191.) that "the man (the husband, I suppose, he means) always leads the lady's ass, and if she has a servant he goes on one side: but the ass-driver follows the man, goads on the beast, and when he is to turn, directs his head with a pole." The Shunamite, when she went to the prophet, did not desire so much attendance, but only requested her husband to send her an ass and its driver, to whom she said, *Drive and go forward*. HARMER, vol. i. p. 449.

No. 417. — iv. 39. *And one went out into the field to gather herbs.*] To account for this circumstance, why the herbs were gathered in the field and not in the garden, it may be observed from *Russell*, that at Aleppo, besides the herbs and vegetables produced by regularly cultivated gardens, the fields afford bugloss, mallow, and asparagus, which they use as potherbs, with some others which are used in salads. HARMER, vol. i. p. 332.

No. 418. — v. 6. *That thou mayst recover him of his leprosy.*] SCHULTENS (in his M.S. orig. *Heb.*) observes, that "the right understanding of this passage depends on the custom of expelling lepers, and other infectious persons, from camps, or cities, and reproachfully driving them into solitary places: and that when these persons were cleansed and readmitted into cities or camps, they were said to be *recollecti*, gathered again from their leprosy,

and again received into that society from which they had been cut off."

No. 419. — v. 7. *And it came to pass when the king of Israel had read the letter —*] It was an ancient custom for the kings of Egypt to read all the letters of state themselves. DIODORUS SIC. p. 44.

No. 420. — v. 17. *And Naaman said, shall there not then, I pray thee, be given to thy servant two mules' burthen of earth ?*] When the Israelites were in the wilderness, and water was so scarce that a miracle was necessary to procure a sufficiency for their sustenance, it must have been almost impossible to have obtained such a quantity as their numerous ablutions required. In similar circumstances of difficulty contrivances have been adopted, whereby it has been obviated. "If they (the Arab Algerines) cannot come by any water, then they must wipe themselves clean as they can, till water may conveniently be had; or else it suffices to take abdes upon a stone, which I call an imaginary abdes; *i. e.* to smooth their hands over a stone two or three times, and rub them one with the other as if they were washing with water. The like abdes sufficeth when they are sickly, so that water might endanger their life; and after they have so wiped, it is gaise, *i. e.* lawful to esteem themselves clean." PITTS'S *Account*, p. 44.

In a Mahometan treatise on prayer, published by DE LA MOTRAYE, (vol. i. p. 360.) it is said, "in case water is not to be had, that defect may be supplied with earth, a stone, or any other product of the earth; and this is called tayamum, and is performed by cleaning the insides of the hands upon the same, rubbing therewith the face once; and then again rubbing the hands upon the earth, stone, or whatever it be, stroking the right arm to the elbow with the left hand; and so the left with the right. See BROCQUIERE'S *Travels to Palestine in 1432*, p. 153. LYON'S *Travels in Africa*, p. 111.

With respect to Naaman, the prevailing opinion has been that he meant to erect an altar of the earth which he requested of Elisha: but it may be proposed to consideration,

whether he had not a view to purification, agreeably to the instances which occur in the foregoing extracts.

“The narrative of an embassy from *Justin* to the Khan, or emperor, who then resided in a fine vale near the source of the Irtish, mentions the Tartarian ceremony of purifying the Roman ambassadors by conducting them between two fires.” Sir W. JONES’s *Works*, vol. iii. p. 89. *Travels of Ali Bey*, vol. i. p. 88.

The request here made perhaps originated in the notion of the sanctity of the land, and that possessing even so small a portion of it, he should be able more acceptably to worship the true God. An attachment at least something similar in its nature was discovered by Romulus in building the city of Rome. Among others the following ceremony was used: “A circular ditch was dug about what is now called the Comitium, and the first-fruits of every thing that is reckoned either good by use, or necessary by nature, were cast into it: and then each bringing a small quantity of the earth of the country whence he came, threw it in promiscuously. This ditch had the name of Mundus, the same with that of the universe.” PLUTARCH *Vit. Romulus*.

“Our Mahometan companions here performed their prostrations, and covered themselves with dust; which with the Arab is the substitute, in religious ceremonies, for water.” WALPOLE’s *Memoirs*, vol. ii. p. 372.

No. 421. — v. 18. *And he leaneth upon my hand.*] This might be done out of state, or on account of weakness. In the additions to the book of *Esther*, (xv. 4.) mention is made of two young women that waited on that queen, upon one of whom she leaned, and the other held up her train. It was not only the custom amongst the Persians and Syrians, but the Israelites also. 2 *Kings* vii. 2. 17. PATRICK, *in loc.*

No. 422. — vii. 10. *Horses tied and asses tied.*] From the circumstances recorded concerning the flight of the Syrians, it appears to have been remarkably precipitate. That they were not altogether unprepared for a hasty departure, may be inferred from comparing this passage with the following extract (from *Memoirs relative to Egypt*, p. 300.)

“As soon as the Arabs are apprehensive of an attack, they separate into several small camps, at a great distance from each other, and tie their camels to the tents, so as to be able to move off at a moment's notice.” Such a precaution is not probably peculiar to the modern Arabs, but might be adopted by the Syrian army. If this was the case, it shews with what great fear God filled their minds; that though prepared as usual for a quick march, they were not able to avail themselves of the advantage, but were constrained to leave every thing behind them as a prey to their enemies.

“No sooner did Sheik Abdallah hear that the Persians had made the assault, but he immediately fled, leaving a great quantity of cattle, sheep, goats, and corn, behind him; so precipitate was his flight, that he even left all the kitchen utensils behind, his tents standing, and camels, which were used for transporting them, which the Persian scouts observing, communicated to the general, who sent a body of horse to seize the whole before Abdallah's flight was known at Bassora, although Abdallah's camp was only twelve miles distant, at Zobier. By this acquisition the Persians have got such a recruit of provisions as would have served all the people in the city at least two months, which, to their great mortification, is now escorting to the Persian camp, in full view of the people on the walls of Bassora.” PARSONS'S *Travels*, p. 176.

No. 423. — vii. 12. *And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us: they know that we are hungry, therefore are they gone out of the camp to hide themselves in the field, saying, when they come out of the city, we shall catch them alive, and get into the city.*] In the history of the revolt of Ali Bey, (p. 99.) we have an account of a transaction very similar to the stratagem supposed to have been practised by the Syrians. The Pasha of Sham (Damascus) having marched near to the sea of Tiberias, found Sheik Daher encamped there: but the sheik deferring the engagement till the next morning, during the night divided his army into three parts, and left the camp with great fires, all sorts of provisions, and a large quantity of spirituous liquors, giving

strict orders not to hinder the enemy from taking possession of the camp, but to come down and attack them just before dawn of day. “ In the middle of the night, the Pasha of Sham thought to surprise Shcik Daher, and marched in silence to the camp, which, to his great astonishment, he found entirely abandoned, and thought the sheik had fled with so much precipitation that he could not carry off the baggage and stores. The pasha thought proper to stop in the camp to refresh his soldiers. They soon fell to plunder, and drank so freely of the liquors, that, overcome with the fatigue of the day’s march and the fumes of the spirits, they were not long ere they were in a sound sleep. At that time Sheik Sleby and Sheik Crime, who were watching the enemy, came silently to the camp; and Sheik Daher, having repassed the sea of Tiberias, meeting them, they all rushed into the camp, and fell on the confused and sleeping enemy, eight thousand of whom they slew on the spot; and the pasha, with the remainder of his troops, fled with much difficulty to Sham, leaving all their baggage behind.” HARMER, vol. iv. p. 244.

No. 424. — ix. 13. *Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king.*] “ When I read,” says Mr. KING, (*Archæol.* vol. vi. p. 293.) “ that on Jehu’s being anointed king over Israel at Ramoth-gilead, the captains of the host, who were then sitting in council, as soon as they heard thereof, *took every man his garment, and put it under him on the top of the stairs*, and blew with trumpets, proclaiming, Jehu is king: and when I consider the account given by *Herodotus* of the ancient Ecbatana, which was at no great distance from Syria, and in a country much connected with it; and reflect also upon the appearance of the top of the staircases, both at Launceston and Connisborough, (which were narrow and steep,) I am very apt to conclude, that at either of the two latter places is still to be beheld nearly the same kind of scenery, as to building, which was exhibited to the world on the remarkable occasion of inaugurating Jehu at Ramoth-gilead.”

No. 425. — x. 15. *And he gave him his hand.*] In token of acknowledging a newly elected prince, it was not uncom-

mon, or inconsistent with the reverence due to his character, to take him by the hand. D'HERBELOT (p. 204.) in explaining an Eastern term, which he tells us, signifies the election or inauguration of a khalif, informs us, that this ceremony consisted in stretching forth a person's hand, and taking that of him that they acknowledged for khalif. This was a sort of performing homage, and swearing fealty to him. HARMER, vol. iii. p. 330.

This was also sometimes done as a token of friendship and fidelity. *Gal.* ii. 9. With this view it was also practised by the Romans, as appears from VIRGIL:

Ipse pater dextram Anchises, haud multa moratus,
Dat juveni; atque animum præsentî pignore firmat.

Æn. iii. 610.

“My father Anchises frankly gives the youth his right hand, and fortifies his mind by that kindly pledge.”

No. 426. — xi. 2. *Bed chamber.*] A bed chamber does not, according to the usage of the East, mean a lodging room, but a repository for beds. *Chardin* says, “In the East beds are not raised from the ground with posts, a canopy, and curtains; people lie on the ground. In the evening they spread out a mattress or two of cotton, very light, of which they have several in great houses, against they should have occasion, and a room on purpose for them.” From hence it appears that it was in a chamber of beds that Joash was concealed. HARMER, vol. ii. p. 489.

No. 427. — xi. 12. *Clapped their hands.*] The way by which females in the East express their joy, is by gently applying one of their hands to their mouths. This custom appears to be very ancient, and seems to be referred to in several places of Scripture. PITTS, (*Religion and Manners of the Mahometans*, p. 85.) describing the joy with which the leaders of their sacred caravans are received in the several towns of Barbary, through which they pass, says, “This Emir Hagge, into whatever town he comes, is received with a great deal of joy, because he is going about so religious a work. The women get upon the tops of the houses to view the parade, where they keep striking their four fingers on their lips softly, as fast as they can,

making a joyful noise all the while." The sacred writers suppose two different methods of expressing joy by a quick motion of the hand: the clapping of the *hands*, and that of one *hand* only, though these are confounded in our translation. The former of these methods obtained anciently as an expression of malignant joy. *Lam.* ii. 15. *Job*, xxvii. 23: but other words, which our version translates clapping the hands, signify the applying of only one hand somewhere with softness, in testimony of a joy of a more agreeable kind. Thus in *2 Kings* xi. 12. and *Psalms* xlvii. 1. it should be rendered in the singular, *Clap your hand*; and as the word implies gentleness, it may allude to such an application of the hand to the mouth as has now been recited. HARMER, vol. iii. p. 277.

This practice was not only an expression of joy, as in the present instance, but was also the ordinary method in the East of calling the attendants in waiting. Thus in the history of the Caliph VATHEK (p. 127.) we are told, that Nourouishar clapped her hands, and immediately came together Gulcheurouz and her women. See also *Psalms* xcvi. 8.

The following extracts from recent travels cannot be unacceptable. They prove the continuance of the custom, and the extent to which it has obtained. Modern instances of any practice of which we read in ancient writings, particularly of the Eastern people, evince the immutability of their habits.

"After endeavouring to make us feel our inferiority, he next strove to dazzle our senses with his splendor and greatness. Having clapped his hands, a swarm of attendants, most magnificently dressed, came into the room, bearing gilded goblets filled with lemonade and sorbet, which they presented to us." CLARKE'S *Travels*, vol. ii. p. 351. DODWELL'S *Tour through Greece*, vol. i. p. 157.

"In the absence of better music, they were obliged to content themselves with a single tomtom, the harmony of which was greatly heightened by the clapping of hands, and a peculiar kind of hissing that I never before had heard, somewhat resembling the sounds produced by a quick and alternate pronunciation of the consonants p, t,

and s. Only one person danced at a time, who came forward in front, keeping up a constant, but not very active, motion with his feet, while his whole body, but more particularly his shoulders and breast, was agitated with a writhing gesture, which, as it proceeded, became too violent to be continued. The person thus exhausted retired, and another took his place; but I observed that this exercise was almost exclusively confined to the chiefs, whose proficiency in it appeared far greater than that of their companions, a circumstance owing, no doubt, to their possessing superior strength and activity; qualities extremely requisite for such violent exertions." SALT's *Voyage to Abyssinia*, p. 226.

No. 428. — xi. 14. *And when she looked, behold, the king stood by a pillar, as the manner was.*] From various testimonies it appears, that a seat erected near a pillar or column was particularly honourable and distinguishing. HOMER furnishes an instance of this kind. Speaking of *Ulysses*, he says,

*The monarch by a column high enthron'd,
His eye withdrew, and fix'd it on the ground.*

Odyss. xxiii. 93. POPE.

The same custom is also twice mentioned in *Odyss.* b. viii. See also 2 *Kings* xxiii. 3.

No. 429. — xii. 10. *They put up (bound up) in bags, and told the money.*] It appears to have been usual in the East for money to be put into bags, which, being ascertained as to the exact sum deposited in each, were sealed, and probably labelled, and thus passed currently. Instances of this kind may be traced in the Scriptures, at least so far as that money was thus conveyed, (2 *Kings* v. 23.) and also thus delivered from superior to inferior officers for distribution: as in the passage referred to in this article. Major RENNELL (*on the Geography of Herodotus*, sect. 15.) in giving an abstract of the History of Tobit, says, "We find him again at Nineveh (*Tobit* xi. 16.) from whence he dispatches his son Tobias to Rages by way of Ecbatana, for the money. At the latter place, he marries his kinswoman Sara, and sends a messenger on to Rages. The

mode of keeping and delivering the money was exactly as at present in the East. Gabael, who kept the money in trust, "brought forth bags, which were sealed up, and gave them to him; (*Tobit ix. 5.*) and received in return the handwriting or acknowledgment which Tobias had taken care to require of his father before he left Nineveh. The money, we learn, (*Tobit i. 14.*) was left in *trust*, or as a *deposit*, and not on *usury*; and, as it may be concluded, with Tobit's *seal* on the bags. In the East, in the present times, a bag of money passes (for some time at least) currently from hand to hand, under the authority of a banker's seal, without any examination of its contents."

No. 430. — xix. 7. *Behold, I will send a blast upon him.*] The destruction of Sennacherib and his army appears to have been effected by that pestilential wind called the *simoom*. Mr. BRUCE thus speaks of it: "We had no sooner got into the plains than we felt great symptoms of the *simoom*; and about a quarter before twelve, our prisoner first, and then Idris, called out, The *simoom*! the *simoom*! My curiosity would not suffer me to fall down without looking behind me; about due south, a little to the east, I saw the coloured haze as before: it seemed now to be rather less compressed, and to have with it a shade of blue: the edges of it were not defined as those of the former, but like a very thin smoke, with about a yard in the middle tinged with those colours. We all fell upon our faces, and the *simoom* passed with a gentle ruffling wind. It continued to blow in this manner till near three o'clock; so we were all taken ill that night, and scarcely strength was left us to load the camels, and arrange the baggage." *Travels*, vol. iv. p. 581. In another place, Mr. Bruce describes it as producing a desperate kind of indifference about life; that it brought upon him a degree of cowardice and languor which he struggled with in vain; and that it completely exhausted his strength. From the accounts of various travellers, it appears to have been almost instantaneously fatal and putrefying. It was consequently a fit agent to be employed in desolating the army of Sennacherib.

"It sometimes happens, that during an excessive heat there comes a breath of air still more burning, and that

then both men and beasts being already overpowered and faint, this small increase of heat entirely deprives them of respiration." NIEBUHR, *Descript. de l'Arabie*, p. 81.

No. 431. — xx. 11. *The dial of Ahaz.*] At the beginning of the world it is certain there was no distinction of time but by the light and darkness, and the whole day was included in the general terms of the evening and morning. The Chaldæans, many ages after the flood, were the first who divided the days into hours; they being the first who applied themselves with any success to astrology. Sun-dials are of ancient use: but as they were of no service in cloudy weather, and in the night, there was another invention of measuring the parts of time by water; but that not proving sufficiently exact, they laid it aside for another, by sand. The use of dials was earlier among the Greeks than the Romans. It was above three hundred years after the building of Rome before they knew any thing of them: but yet they had divided the day and night into twenty-four hours; though they did not count the hours numerically, but from midnight to midnight, distinguishing them by particular names, as by the cock-crowing, the dawn, the midday, &c. The first sun-dial we read of among the Romans, which divided the day into hours, is mentioned by PLINY, (*Nat. Hist.* lib. i. cap. 20.) as fixed upon the temple of Quirinus by L. Papyrius the censor, about the twelfth year of the wars with Pyrrhus. Scipio Nasica, some years after, measured the day and night into hours from the dropping of water.

[In the Hebrew text there is not a word which indicates a sun-dial; only *steps* are mentioned. Literally, the translation would run thus: *He carried back the shadow on the steps which had descended on the steps of Ahaz backwards ten steps.* It is certainly possible, that by steps is meant the degrees on a sun-dial; and so, as St. Jerome assures, the ancient Greek translator, Symmachus, took it. The Chaldean translator gives it *hour-stone*; a stone which, by means of the shadow, shews the hours. St. Jerome himself seems inclined to be of opinion, that a flight of steps to the royal palace, is meant, at the top of which a pillar was placed, the shadow of which shewed the hour as it

advanced on the steps. This opinion G. H. MARTINI, (in his *Essay on the Sun-dials of the Ancients*, Leipz. 1777. p. 35.) has endeavoured to support. The Moors, when they want to know the hours, are accustomed to measure their shadow with their feet. ROSENMÜLLER.]

No. 432. — xx. 13. *Shewed them all the house of his precious things.*] The display which Hezekiah made of his treasure was to gratify the ambassadors of the king of Babylon. It appears to have been an extraordinary thing, and not done but upon this and occasions of a similar nature; such probably was the general practice. Lord *Macartney* informs us, that “the splendor of the emperor of China and his court, and the riches of the mandarins, surpass all that can be said of them. Their silks, porcelain, cabinets, and other furniture, make a most glittering appearance. These, however, are only exposed when they make or receive visits; for they commonly neglect themselves at home, the laws against private pomp and luxury being very severe.”

No. 433. — xx. 13. *And Hezekiah hearkened unto them, and shewed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour.*] *Vertomannus*, in his voyage to the East, describing the treasure of the king of Calicut, says, that it is esteemed so immense that it cannot be contained in two remarkably large cellars or warehouses. It consists of precious stones, plates of gold, and as much coined gold as may suffice to load a hundred mules. They say that it was collected together by twelve kings, who were before him; and that in his treasury is a coffer three spans long and two broad, full of precious stones of incalculable value. This custom for the Eastern princes to amass enormous loads of treasure, merely for shew and ostentation, appears to have been practised by the kings of Judea. One instance of it, at least, is found in the case of *Hezekiah*, in the passage now referred to.

No. 434. — xxi. 11. *Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did.*] *Bodin* informs us from *Maimonides*, that it was customary among the Amorites to draw

their new-born children through a flame: believing that by this means they would escape many calamities; and that Maimonides himself had been an eye-witness of this superstition in some of the nurses of Egypt.

No. 435. — xxiii. 7. *The women wove hangings for the grove.*] In the history of Schemselouhar and the Prince of Persia, (*Arabian Nights' Entertainment*), when the former was told that the caliph was coming to visit her, she ordered the paintings on silk, which were in the garden, to be taken down. In the same manner are paintings or hangings said to be used in the passage referred to.

The authority given for this custom must be allowed to be sufficient to vouch for the existence of the practice in question, to whatever animadversions the work itself may be liable in any other point of view.

No. 436. — 1 CHRONICLES, ii. 35.

And Seshan gave his daughter to Jarha his servant to wife.

WHEN the people of the East have no sons, they frequently marry their daughters to their slaves, and that even when they have much property to bestow upon them. Hassan had been the slave of Kamel his predecessor. But Kamel, “ according to the custom of the country, gave him one of his daughters in marriage, and left him at his death one part of the great riches he had amassed together in the course of a long and prosperous life.” MAILLET, *Lett.* xi. p. 118. HARMER, vol. ii. p. 370.

“ Among the attendants of the Cambay Nabob, as also at Surat, and other places, are several Abyssinian and Caffree slaves, called by way of courtesy seddees or master. They are often promoted to great honour, richly apparelled, and furnished with horses, arms, and servants. This is customary among the Moguls, Turks, Persians, and Arabians, and especially the Mamelukes in Egypt, most of whom have ascended to their eminence from such an origin, as the name, signifying purchased or property, implies. The slaves who conduct themselves well find their chains light, are treated like near relatives, and are admitted to great confidence. They often obtain their freedom, and marry their master’s daughters.” FORBES’S *Oriental Memoirs*, vol. iii. p. 167. MALCOLM’S *History of Persia*, vol. ii. p. 213.

No. 437. — xii. 40. *And on oxen.*] *Dandihi* seems to have been surprised to see oxen employed to carry burthens upon their backs, like camels, mules, and asses, when he was making his observations on the customs of the East at Tripoly in Syria: contrary to the old saying,

Optat ephippia bos piger, optat arare caballus

It appears, however, to have been a very ancient practice. HARMER, vol. ii. p. 465.

No. 438.— xvi. 36. *And all the people said Amen.*] This practice is of very great antiquity, and was in general use with the Jews in early times. *Vitringa de Synag. Vet.* part. ii. lib. iii. cap. 18. It was also retained by them after the captivity. *Neh.* viii. 6. The Jewish doctors give three rules for pronouncing the word. 1. That it be not pronounced too hastily and swiftly, but with a grave and distinct voice. 2. That it be not louder than the tone of him that blessed. 3. It was to be expressed in faith, with a certain persuasion that God would bless them and hear their prayer.

No. 439. — xxii. 8. *Thou shalt not build a house unto my name, because thou hast shed much blood upon the earth.*] The custom which prohibits persons polluted with blood to perform any offices of divine worship before they were purified, is so ancient and universal, that it may almost be esteemed a precept of natural religion, tending to inspire an uncommon dread and horror of bloodshed. In the case of David, it amounted to a disqualification as it respected the building of the temple. And with regard to some of the Israelites, it was the cause of the rejection of their prayers. *Isaiah* i. 15. The Greeks were influenced by the same principle. *Euripides* represents Iphigenia as arguing that it was impossible for human sacrifices to be acceptable to the gods, since they do not permit any defiled with blood, or even polluted with the touch of a dead body, to come near their altars. (*Iphig. in Taur.* v. 380.) HOMER makes Hector say,

*Ill fits it me, with human gore distain'd,
To the pure skies these horrid hands to raise,
Or offer heav'n's great sire polluted praise.* Il. vi. 335. POPE.

VIRGIL also makes Æneas say,

*Tu, genitor, cape sacra manu patriosque penates :
Me bello e tanto digressum et cæde recenti,
Attrectare nefas ; donec me flumine vivo
Abluero.*

*Our country gods, our relics, and the bands,
Hold you, my father, in your guiltless hands:
In me 'tis impious holy things to bear,
Red as I am with slaughter; new from war:
Till, in some living stream, I cleanse the guilt
Of dire debate, and blood in battle spilt.*

DRYDEN.

No. 440 — xxvi. 27. *Out of the spoils won in battle did they dedicate to maintain the house of the Lord.*] According to the law of Moses the booty was to be divided equally, between those who were in the battle, and those who were in the camp, whatever disparity there might be in the number of each party. The law farther requires, that out of that part of the spoils which was assigned to the fighting men the Lord's share should be separated: and for every five hundred men, oxen, sheep, &c., they were to take one for the high priest, as being the Lord's first-fruits, and out of the other moiety belonging to the children of Israel they were to give for every fifty men, oxen, sheep, &c. one to the Levites. Amongst the Greeks and Romans the plunder was brought together into one common stock, and divided afterwards amongst the officers and soldiers, paying some respect to their rank in the distribution. Sometimes the soldiers made a reserve of the chief part of the booty, to present by way of compliment to their respective generals. The gods were always remembered. And the priests had sufficient influence to procure them an handsome offering, and other acceptable presents.

Polybius explains the order of dividing the spoils of war, some of which was allotted to those who remained in the camp. The proportions were various in different places. In some, a simple portion was given to a footman; a double to a centurion, and a treble to a horseman. The commander in chief was allowed to take the best of the spoil to himself. The Talmudists say that the king had all the royal furniture that was found in the tent of the conquered prince for his own part. The Romans burned part of the spoils, as an offering to their gods: and as to the rest, each soldier was sometimes allowed to keep what he had obtained. But if the necessities of the commonwealth required, the whole was brought to the quæstor, to be put into the public treasury. Out of that part which every man kept for him-

self, they used, when they came home, to put a part on the posts of their gates. But it was lawful to remove this when they sold the house. There was a temple at Rome dedicated to Jupiter Prædator, not because he presided over the prey, but because a part of it was due to him. See HOMER *Il.* vii. 81. EURIP. *Herc. Fur.* 476. VIRGIL, *Æn.* iii. 286. *et* vii. 183. WILSON'S *Archæol. Dict.* art. *Booty*.

No. 441. — xxvii. 28. *Cellars of oil.*] Dr. CHANDLER (*Trav. in Greece*, p. 126.) says, *the modern Greeks keep their oil in large earthen jars, sunk in the ground, in the areas before their houses.* The custom might obtain among the Jews; it is certain they sometimes buried their oil in the earth, to secrete it in times of danger, in which case they fixed upon the most likely place for concealment — the *fields*, *Jer.* xli. 8. Joash may, therefore, be properly considered as set over the *treasures* of oil, whatever was the place in which it was stored. HARMER, vol. iv. p. 108. PARSON'S *Travels in Asia*, p. 39.

No. 442. — 2 CHRONICLES, vi. 1.

*Then said Solomon, the Lord hath said, that he would dwell
in the thick darkness.*

THIS notion of God's dwelling in darkness prevailed amongst the heathens, who are supposed to have learned it hence. *Justin Martyr* observes, that *Orpheus* and another ancient writer called God Παγκρυφον, *altogether hidden*. And the Lacedæmonians, who pretend to be allied to the Jews, had a temple dedicated to Ζεὺς Σκολεῖνός, *Jupiter the dark*. *PATRICK, in loc.*

No. 443. — vi. 34. *If thy people go out to war against their enemies.*] The most usual time of going forth to war was at the return of spring. In the beginning of spring, says *JOSEPHUS* (*Ant. l. vii. c. 7.*) David sent forth his commander in chief *Joab*, to make war with the Ammonites. At another place he says of *Adad*, that as soon as spring was begun he levied and led forth his army against the Hebrews. (*Ant. l. viii. c. 8.*) *Antiochus*, in the same manner, made ready to invade *Judea* at the first appearance of spring. *Vespasian* likewise, earnest to put an end to the war in *Judea*, marches with his whole army to *Antipatris* at the commencement of spring. *Holofernes* also receives his orders to lead forth the army of the king of *Assyria* on the two-and-twentieth day of the first month, that is, a few days after *Easter*. *Judith, ii. 1.* *HURDIS'S Diss. p. 30.*

“ *Sir J. CHARDIN*, speaking of the pasha of *Basra*, who endeavoured in his time to erect himself into an independent sovereign, tells us, that “ perceiving in the spring, that the Turkish armies were prepared to thunder upon him the next September or October, (for the heat of those climates

will not permit them to take the field sooner) he sent beforehand to offer his territory to the king of Persia." *Ceron. of Solyman*, iii. p. 146.

In his MS. he supposes April was the time kings were wont to go out to war. His words (in a note on 2 Sam. xi. 1.) are "Roys et armées ne sortent que grand il y a de l'herbe á la campagne pour les bestes, et qu'on peut camper, c'est á dire en Avril." That is, kings and armies do not march but when there is grass, and when they can encamp, which time is April.

No. 444 — ix. 24. *And they brought every man his present, vessels of silver, and vessels of gold, and raiment.*] THEVENOT tells us, (part i. p. 253.) it was a custom in Egypt in his time, for the consuls of the European nations to send the basha a present of so many vests, and so many besides to some officers, both when a new basha came, and a new consul entered his office, as were rated at above a thousand piastres. Doth not this last account remind us of the presents that were made to Solomon by the neighbouring princes at set times, part of which, we are expressly told, consisted of raiment? HARMER, vol. ii. p. 89.

No. 445. — xvi. 14. *And they made a very great burning for him.*] The Greeks and Romans burnt dead bodies, throwing frankincense, myrrh, cassia, and other fragrant things into the fire: and these were used in such vast quantities, that PLINY represents it as a piece of profaneness to bestow such heaps of frankincense upon a dead body, when they offered it to their gods by crumbs. *Nat. Hist.* lib. xii. cap. 18. The Israelites had no such custom; but from the ancient Egyptians, perhaps, adopted the practice, not of burning bodies, but of burning many spices at their funerals, 2 Chron. xxi. 19. Jer. xxxiv. 5. *Kimchi* here says, that they burnt the bed on which they lay, and other household stuff, that none might have the honour to use them when they were gone. Something of the same sort was usual with the Romans according to TACITUS, (*Ann.* l. iii. c. 2.) "In the colonies through which they passed, the populace in mourning, and the knights in their purple robes, threw into the flames rich perfumes, spices, and gar-

ments, with other funeral offerings, according to the ability of the place."

No. 446 — xxv. 12. *And cast them down from the top of the rock.*] This mode of punishment was practised by the Greeks and Romans, as well as the Jews. In Greece, according to the Delphian law, such as were guilty of sacrilege were led to a rock, and cast down headlong. *ÆLIAN. Var. Hist. lib. xi. c. 5.* The Romans also inflicted it on various malefactors, by casting them down from the Tarpeian rock. *LIVY, Hist. l. vi. c. 20.* Mr. PITTS, in his account of the Mahometans (p. 10.) informs us, that in Turkey, at a place called Constantine, a town situated at the top of a great rock, the usual way of executing great criminals is by pushing them off the cliff.

When Zuckee Khan "arrived at Yezdikhaust, he demanded from the inhabitants the payment of a sum belonging to the public revenue, which he charged them with having secreted; and on their persisting in denying all knowledge of this money, and pleading inability to raise the amount required, he commanded that eighteen of the principal men of the town should be thrown from a precipice, which was immediately under the window at which he sat." *MALCOLM'S History of Persia, vol. ii. p. 159.*

"During the civil contest which followed the death of Kerim Khan, Zuckee Khan, who had usurped the authority of the kingdom, and who was as execrable a tyrant as ever disgraced human nature, coming to Yezdikhaust from Shiraz, in his way to Ispahan, suddenly made a demand on the magistrates for a sum of money due to the government, which he accused them of secreting. They denied the arrears, asserted they had no money concealed, and declared it beyond their power to collect the sum he required. On finding the unhappy citizens firm in the truth of what they said, without more ado, he ordered a certain number of them to be taken to a point of the rock, near the window where he sat, and immediately hurled to the bottom of the precipice. He was obeyed and about eighteen or nineteen of the most respected characters in the town, were the next moment seen, lying a horrible

mangled spectacle, dead, or expiring, amongst the rocks beneath." Sir R. K. PORTER's *Travels in Persia*, vol. i. p. 457. DODWELL's *Tour through Greece*, vol. i. p. 171.

This is also mentioned as a capital punishment by TACITUS, *Ann.* lib. ii. c. 39.

No. 447. — xxviii. 23. *For he sacrificed unto the gods of Damascus, which smote him.*] However stupid it was to imagine that they had any power over him, who could not defend themselves from Tiglath-Pileser, yet being of opinion that they were gods, he endeavoured by sacrifices to appease them, that they might do him no further hurt. Thus the ancient Romans by sacrifices intreated the gods of their enemies to come over to them, and to be their friends. See JACKSON's *Original of Unbelief*, cap. 17.

No. 448. — xxviii. 27. *And Ahaz slept with his fathers, and they buried him in the city, even in Jerusalem; but they brought him not into the sepulchres of the kings of Israel.*] The Israelites were accustomed to honour in a peculiar manner the memory of those kings who had reigned over them uprightly. On the contrary, some marks of posthumous disgrace followed those monarchs who left the world under the disapprobation of their people. The proper place of interment was in Jerusalem. There, in some appointed receptacle, the remains of their princes were deposited: and, from the circumstance of this being the cemetery for successive rulers, it was said, when one died and was so buried, that he was *gathered to his fathers*. Several instances occur in the history of the kings of Israel, wherein, on certain accounts, they were not thus interred with their predecessors, but in some other place in Jerusalem. So it was with Ahaz, who, though brought into the city, was not buried in the sepulchres of the kings of Israel. In some other cases, perhaps, to mark out a greater degree of censure, they were taken to a small distance from Jerusalem. It is said that *Uzziah was buried with his fathers in the field of the burial which belonged to the kings; for they said, he is a leper.* 2 Chron. xxvi. 23. It was doubtless with a design to make a suitable impression on the minds of their kings while living, that such distinc-

tions were made after their decease. They might thus restrain them from evil or excite them to good, according as they were fearful of being execrated, or desirous of being honoured, when they were dead. The Egyptians had a custom in some measure similar to this; it was, however, general as to all persons, though it received very particular attention, as far as it concerned their kings. It is thus described in FRANKLIN'S *History of ancient and modern Egypt*, vol. i. p. 374. "As soon as a man was dead, he was brought to his trial. The public accuser was heard. If he proved that the deceased had led a bad life, his memory was condemned, and he was deprived of the honours of sepulture. Thus that sage people were affected with laws which extended even beyond the grave, and every one, struck with the disgrace inflicted on the dead person, was afraid to reflect dishonour on his own memory, and that of his family.

"But what was singular, the sovereign himself was not exempted from this public inquest upon his death. The public peace was interested in the lives of their sovereigns in their administration, and as death terminated all their actions, it was then deemed for the public welfare, that they should suffer an impartial scrutiny by a public trial, as well as the most common subject. Even some of them were not ranked among the *honoured dead*, and consequently were deprived of public burial. The Israelites would not suffer the bodies of some of their flagitious princes to be carried into the sepulchres appropriated to their virtuous sovereigns. The custom was singular: the effect must have been powerful and influential. The most haughty despot, who might trample on laws human and divine in his life, saw, by the solemn investigation of human conduct, that at death he also would be doomed to infamy and execration." What degree of conformity there was between the practice of the Israelites and the Egyptians, and with whom the custom first originated, may be difficult to ascertain and decide, but the conduct of the latter appears to be founded on the same principle as that of the former, and as it is more circumstantially detailed, affords us an agreeable explanation of a rite but slightly

mentioned in the Scriptures. DIODORUS SIC. p. 84. JOSEPHUS, *Antiq.* l. xiii. c. 23.

Professor SCHREITER of Kiel, in his essay called *De more defunctos reges judicandi laudandi ab Ægyptiis ad Israelitas propagato*. Leipzig, 1820, has shewn the resemblance between the more or less honourable burial of the Jewish kings, and of the judgment on the dead, customary among the Egyptians, which extended even to kings. DIOD. SIC. b. i. ch. 22.

No. 449. — xxxv. 25. *And Jeremiah lamented for Josiah, and all the singing men and the singing women speak of Josiah in their lamentations to this day, and made them an ordinance in Israel.*] Public characters were lamented in anniversary solemnities with mournful music, and oftentimes in such a manner as might represent the circumstances of their affliction or death, as far as they could with propriety. The Persians annually mourn for Houssain, (the grandson of Mohammed,) and visit the sepulchre near the ancient Babylon. The mourning continues ten days; all pleasures are suspended; they dress as mourners; and they pronounce discourses relating to his death to numerous assemblies: all this is done in the royal palace in the hearing of the prince himself, as well as in other places among the common people. CHARDIN. The mourning for the death of Josiah, and the mourning for the daughter of Jephthah, were probably of this kind. HARMER, vol. iii. p. 435.

No. 450. — xxxvi. 15. *Rising up betimes, and sending them.*] The Jews in general rose very early in the morning. Hence, in their style, to rise early signifies to do a thing sedulously, and with a good will: thus it is frequently said, that God rose up early to send the prophets to his people, and exhort them to repentance. *Jer.* vii. 13. xi. 7. xxxv. 14. It is a consequence of country labour. The Greeks and Romans followed the same custom: they rose very early, and worked till night; they bathed, supped, and went to bed in good time. FLEURY'S *Hist. of Israelites*, p. 49.

Dr. CHANDLER tells us, in his *Travels in Asia Minor*: that “in this country, on account of the heat, it is usual to

rise with the dawn. About day-break we received from the French consul, a Greek with a respectable beard, a present of grapes, the clusters large and rich, with other fruits, all fresh gathered. We had, besides, bread and coffee for breakfast, and good wines, particularly one sort, of an exquisite flavour, called muscadell." p. 18.

No. 451.—EZRA, iv. 14.

Maintenance from the king's palace.

MARG. *Salted with the salt of the palace.* Some have supposed these words refer to their receiving of a stipend from the king in salt; others that it expresses an acknowledgment that they were protected by the king as flesh is preserved by salt. It is sufficient, however, to put an end to all these conjectures to recite the words of a modern Persian monarch, whose court CHARDIN attended some time. “Rising in wrath against an officer who had attempted to deceive him, he drew his sabre, fell upon him, and hewed him in pieces at the feet of the grand vizier, who was standing, (and whose favour the poor wretch courted by this deception,) and looking fixedly upon him, and the other great lords that stood on each side of him, he said with a tone of indignation, I have then such ungrateful servants and traitors as these *to eat my salt.*” Tom. iii. p. 149. I am well informed, says, Mr. PARKHURST (*Heb. Lex.* p. 448. 3d edit.) that it is a common expression of the natives in the East Indies, “I eat such an one’s salt,” meaning I am fed by him. Salt, among the Eastern natives formerly was, as it still is, a symbol of hospitality and friendship. The learned Jos. MEDE observes, (*Works*, p. 370. fol.) that in his time, “when the Emperor of Russia would shew extraordinary grace and favour to any, he sent him bread and *salt* from his table.” And when he invited Baron *Sigismund*, the Emperor *Ferdinand*’s ambassador, he did it in this form: “*Sigismund*, you shall eat your bread and salt with us.” So *Tamerlane* in his institutes, mentioning one *Share Behraum*, who had quitted his service, joined the enemy, and fought against him, says, “at length my *salt* which he had eaten, overwhelmed him

with remorse, he again threw himself on my mercy, and humbled himself before me." HARMER, vol. iv. p. 458.

"A chief, on being asked whether, according to the terms of the capitulation, he would return to Nepaul, answered, no, I can no more visit my country, I must look for service elsewhere: I can never face the rajah again, for I have eaten Ghoorkha salt. I was in trust, and I have not died at my post; we can never return to our country. All the toubadors and chiefs present, shaking their heads, said, no, we can never return." FRAZER'S *Journal of a Tour through Part of the snowy Range of the Himala Mountains*, 4to. CLARK'S *Travels*, vol. ii. 370. BUCKINGHAM'S *Travels in Palestine*, p. 290.

No. 452. — vi. 11. *And let his house be made a dung-hill for this.*] Thus the Romans pulled down the houses of very wicked men, for their greater disgrace. Of this we have instances in Sp. Cassius and Ovidius Pollio. LIVY (l. ii.) speaking of the punishment of the former, tells us, *dirutas publice ædes*, and VALER. MAX. (vi. 3.) observes of the same person, *Senatus populusque Romanus non contentus capitali eum supplicio afficere interempto domum superjecit, ut penatium quoque strage puniretur*. Sp. Melius also suffered a like fate. Thus the house of Caius Cassius was pulled down for his affectation of government, and for treason; and that of M. Manlius Capitolinus, who was suspected of seizing the government, after he was thrown down from the rock, was made a mint of. That of Spurius Melius, for the same crime, after he had suffered, was by reproach called *Æquimelium*. Other instances are mentioned in ALEX. *ab Alex. Genial Dier.* l. iii. c. 23. See 2 Kings x. 27.

In the same manner the Persians no longer ago than the year 1729, not only demolished the superb mausoleum of the late Afghan Sultan, Maghmud, but "to add yet a greater mark of contempt and abhorrence, in the very place on which the the mausoleum had been erected, they built a public jakes." HANWAY'S *History of Nadir Shah*, p. 34.

No. 453. — vi. 15. *The month Aðar.*] This was the name, after the Babylonish captivity, of the twelfth month,

nearly answering to our February O.S. and, perhaps, so called from the richness or exuberance of the earth in plants and flowers at that season in the warm Eastern countries. "As February advances, the fields, which were partly green before, now by the springing up of the latter grain, become entirely covered with an agreeable verdure: and though the trees continue in their leafless state till the end of this month or the beginning of March, yet the almond, when latest, being in blossom before the middle of February, and quickly succeeded by the apricot, peach, &c. gives the gardens an agreeable appearance. The spring now becomes extremely pleasant." *Ezra* vi. 15. *Esther* iii. 7. See RUSSELL's *Nat. Hist of Aleppo*, p. 13. 30. HASSELQUIST's *Travels*, p. 27.

No. 454. — viii. 27. *Precious as gold.*] *Yellow or shining brass*, marg. Sir J. CHARDIN, MS. note, has mentioned a mixed metal used in the East, and highly esteemed there, which might probably be of as ancient an origin as the time of Ezra. He says, "I have heard some Dutch gentlemen speak of a metal in the island of Sumatra and among the Macassars, much more esteemed than gold, which royal personages alone might wear. It is a mixture, if I remember right, of gold, and steel, or of copper and steel. Calmbac is this metal, composed of gold and copper; it in colour nearly resembles the pale carnation rose, has a very fine grain, and the polish extremely lively. Gold is not of so lively and brilliant a colour.." HARMER, vol. ii. p. 490.

No. 455. — ix. 3. *And plucked off the hair of my head.*] In ordinary sorrows they only neglected their hair, and let it hang down scattered in a careless manner: the practice mentioned in these words was used in bitter lamentations; and that also amongst the heathens. Thus HOMER, speaking of Ulysses and his companions bewailing the death of Elpenor, says,

Ἐζόμενοι δὲ ἐνλαῦθα γόων τίλλοντο τε χαίτας. *Oyss.* x. 15.

"They sitting down there howled and plucked off their hairs."

“ As we rode into the town, we met a long train of women, dressed in white robes, the beautiful costume of the capital, filling the air with their lamentations. Some of them were of the middle age, but all were handsome. As they came on they exposed their faces and breasts to public view, tearing their hair, and weeping piteously.”
CLARKE'S *Travels*, vol. ii. p. 347.

No. 456. — NEHEMIAH, ii. 8.

And the king granted me according to the good hand of my God upon me.

THE hand is sometimes taken in an ill sense for inflicting punishments; *Ruth* i. 13. *Jer.* xv. 17. and sometimes in a good sense, for we extend favours to men with the hand. Thus *Drusius* explains *Psalms* lxxxviii. 5. *cut off from thy hand*, that is, fallen from thy grace and favour. *PINDAR* (*Olymp.* 10.) thus uses *the hand of God*, for his help and aid, Θεὸς σὺν παλάμᾳ, *by the hand of God*: which the scholiast interprets, by the power and help of God. Thus Nehemiah is here to be understood.

No. 457. — v. 5. *We bring into bondage our sons and our daughters to be servants.*] As to the paternal power of the Hebrews, the law gave them leave to sell their daughters, *Exod.* xxi. 7. but the sale was a sort of marriage, as it was with the Romans. Fathers sold their children to their creditors. *Isaiah* l. 1. and in the time of Nehemiah the poor proposed to sell their children for something to live upon: and others bewailed themselves that they had not wherewith to redeem their children that were already in slavery. They had the power of life and death over their children, *Prov.* xix. 18. But they had not so much liberty as the Romans, to make use of this severe privilege without the knowledge of the magistrate. The law of God only permitted the father or mother, after they had tried all sorts of correction at home, to declare to the elders of the city that their son was stubborn and rebellious; and upon their complaint he was condemned to death and stoned. *Deut.* xxi. 19. The same law was in force at Athens. *FLEURY'S Hist. of the Israelites*, p. 140.

No. 458. — v. 11. *Also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact*

act of them.] The hundredth part was an usury at this time exacted in those countries, as afterwards among the Romans: this was the hundredth part of what was lent every month, so that every year they paid the eighth part of the principal. *Salmasius* however observes, that in the Eastern countries, there never were any laws to determine what interest should be taken for money lent for a day, or a week, or a month, or a year, (for there were all these sorts of usury,) but every one was left to demand what he pleased; and according to what was agreed they paid for what was borrowed. *PATRICK, in loc.*

“ Nothing is more destructive to Syria than the shameful and excessive usury customary in that country. When the peasants are in want of money to purchase grain, cattle, &c. they can find none but by mortgaging the whole or part of their future crop greatly under its value. The danger of letting money appear closes the hands of all by whom it is possessed; and if it be parted with, it must be from the hope of a rapid and exorbitant gain: the most moderate interest is twelve per cent: the usual rate is twenty, and it frequently rises as high even as thirty.” *VOLNEY’S Trav.* vol. ii. p. 410. See also *Jer.* xv. 10.

No. 459. — v. 15. *Even their servants bare rule over the people.*] By these words it is evident that some oppressive practices are referred to. They probably relate to the forcible taking away of provisions from the people by the servants of former governors. In these countries, this was no uncommon thing: many instances of it might be easily produced: the one which follows may, however, suffice. After the jealousy of the poor oppressed Greeks lest they should be pillaged, or more heavily loaded with demands by the Turks, had prevented their voluntarily supplying the Baron Du TOTT for his money, Ali Aga undertook the business, and upon the Moldavian’s pretending not to understand the Turkish language, he knocked him down with his fist, and kept kicking him while he was rising; which brought him to complain in good Turkish of his beating him so, when he knew very well they were poor people, who were often in want of necessaries, and whose princes scarcely left them the air they breathed.

“Pshaw ! thou art joking, friend,” was the reply of Ali Aga, “thou art in want of nothing, except of being basted a little oftener. But all in good time. Proceed we to business. I must instantly have two sheep, a dozen of fowls, a dozen of pigeons, fifty pounds of bread, four oques (a Turkish weight of about forty-two ounces) of butter, with salt, pepper, nutmeg, cinnamon, lemons, wine, salad, and good oil of olives, all in great plenty.” With tears the Moldavian replied, I have already told you that we are poor creatures, without so much as bread to eat ; where must we get cinnamon ? The whip was taken from under his habit, and the Moldavian beaten till he could bear it no longer, but was forced to fly. Finding Ali Aga inexorable, and that these provisions must be produced, a quarter of an hour was not expired, within which time Ali Aga required these things, before they were all brought. *Memoirs*, vol. i. part ii. p. 10. and FORBES’S *Oriental Memoirs*, vol. i. p. 231.

“It was nearly dark when we reached the town, if a long straggling village may bear this appellation. Ibrahim rode first, and had collected a few peasants around him, whom we could just discern by their white habits, assembled near his horse. In answer to his enquiries respecting provisions for the party, they replied, in an humble tone, that they had consumed all the food in their houses, and had nothing left to offer. Instantly the noise of Ibrahim’s lash about their heads and shoulders made them believe that he was the herald of a party of Turks, and they fled in all directions. This was the only way, he said, to make those misbegotten dogs provide any thing for our supper. It was quite surprising to see how such lusty fellows, any one of whom was more than a match for Ibrahim, suffer themselves to be horse-whipped, and driven from their homes, owing to the dread in which they hold a nation of stupid and cowardly Mahometans.” CLARKE’S *Travels*, vol. iii. p. 614.

“The *Siursat* is a regulated allowance of provisions which the inhabitants of towns and villages are obliged to furnish every ambassador, considered as a guest of the king, on his passage through the country. In each place,

the chief person exacts from the others, their due share of the contribution; for the aggregate amount of which, he receives from the mehmandar, a written acknowledgement, and in the future payment of their rents, or taxes, a sum is allowed equivalent to the value. The peasants are often so poor, that the necessary supply of provisions can only be extorted from them by blows: and houses have been abandoned, and flocks driven away on the approach of a mehmandar, with his train of insolent and hungry servants, ready to enforce the most oppressive or unjust commands. It is said, that the mehmandars often require an immoderate siursat; then commute part of the demanded supply for money, furnishing the ambassador meanwhile but scantily under various pretences." Sir W. OUSELEY's *Travels in the East*, vol. i. p. 259.

Kheirah is "a small village, and near it are two or three clusters of mean houses, with mud walls, and a few trees: the poor inhabitants of these places were laid under contribution and obliged to furnish our siursat or allowance of provisions, not only for this day, but the next, as a space of above forty miles between Kheir and Gawakan was known to be an inhospitable desert, and the state of our mules and horses rendered it necessary that this space should be divided into two stages. Shir Khan, therefore, demanded a supply of bread, milk, rice, grass, and barley: six fowls, one lamb, and thirty eggs: with this requisition the mirza reluctantly complied: and from some murmurs which I overheard, it is probable that the people here do not earnestly wish for the visits of antiquaries, or travellers of any description, attended by mehmandars." Sir W. OUSELEY's *Travels in the East*, vol. ii. p. 173. HEUDE's *Voyage up the Persian Gulf*, in 1817. p. 196.

No. 460. — vi. 5. *An open letter.*] A letter has its Hebrew name from its being *rolled* or *folded* together. "The modern Arabs *roll* up their letters, and then flatten them to the breadth of an inch, and paste up the end of them instead of sealing them." NIEBUHR, p. 90. The Persians make up their letters in "a *roll* about six inches long, and a bit of paper is fastened round it with gum, and sealed with an impression of ink, which resembles

our printers' ink, but (is) not so thick" HANWAY'S *Travels*, vol. i. p. 317. Letters were generally sent to persons of distinction in a bag or purse, and to equals they were also inclosed, but to inferiors, or those who were held in contempt, they were sent open, *i. e.* uninclosed. Lady M. W. MONTAGUE says, (*Letters*, vol. i. p. 136.) the Bassa of Belgrade's answer to the English ambassador going to Constantinople, was brought to him in a *purse of scarlet satin*. But in the case of Nehemiah, an insult was designed to be offered to him by Sanballat, in refusing him the mark of respect usually paid to persons of his station, and treating him contemptuously, by sending the letter without the customary appendages when presented to persons of respectability. HARMER, vol. ii. p. 129.

Futty Sihng sent a chopdar to me at Dhuboy, with a letter of invitation to the wedding, then celebrating at Brodera at a great expence, and of long continuance. The letter, as usual, from oriental princes, was written on silver paper, flowered with gold, with an additional sprinkling of saffron, enclosed under a cover of gold brocade. The letter was accompanied by a bag of crimson and gold keem-caub, filled with sweet-scented seeds as a mark of favour and good omen. For on these occasions the brahminical astrologers and soothsayers are always particularly consulted. FORBES'S *Oriental Memoirs*, vol. iii. p. 279.

No. 461. — vii. 64. *Genealogy*.] Among the Chinese a tablet of ancestry is in every house: and references in conversation are often made to their actions. MACARTNEY'S *Embassy*, p. 295. This practice seems to correspond with the genealogical tables of the Jews, which they are so careful in preserving.

No. 462. — xiii. 25. *Plucked off their hair*.] To cut off the hair of guilty persons seems to be a punishment rather shameful than painful: yet it is thought that pain was added to disgrace, and that they *tore* off the hair with violence, as if they were *plucking* a bird alive. This is the genuine signification of the Hebrew word used in this passage. Sometimes they put hot ashes on the skin after they had torn off the hair, to make the pain the more exquisite. Thus they served adulterers at *Athens*: as is observed by

the Scholiast on *Aristophanes in Nubibus*. This kind of punishment was common in *Persia*. King *Artaxerxes*, instead of plucking off the hair of such of his generals as had been guilty of a fault, obliged them to lay aside the *tiara*, says *Plutarch* (*Apophthegm.*) The Emperor *Domitian* caused the hair and beard of the philosopher *Apollonius* to be shaved. *Philostrat. lib. iii. cap. 24.* CALMET's *Dict. art. Punishment.*

No. 463.— x. 34. *The wood-offering.*] Concerning this offering MAIMONIDES says, “what is the wood-offering? there was a time fixed for families to go out into the forests, and bring in wood of disposition (to be laid in order upon the altar); and the day when it came to the turn of a family to bring the wood, they offered up a free-will burnt offering, which they called a *wood-offering*, and it was to them a good day (or festival); and they were forbidden to mourn, fast, or do any work on it.” JOSEPHUS speaks of a feast called *Ευλοφορια*, when it was customary for all to bring wood to the altar, to keep the sacred fire, that it might not go out. *De Bello Judd. l. ii. c. 17. § 6.*

No. 464.— xii 24. *And the chief of the Levites; Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise and give thanks according to the commandment of David the man of God, ward over against ward.*] “Though we are rather at a loss for information respecting the usual manner and ceremony of chanting the Hebrew poems; and though the subject of this (the Jews) sacred music in general is involved in doubt and obscurity, thus far at least is evident from many examples, that the sacred hymns were alternately sung by opposite choirs; and that the one choir usually performed the hymn itself, while the other sung a particular distich, which was regularly interposed at stated intervals, either of the nature of the proasm or epode of the Greeks. *Exod. xv. 20, 21. Ezra iii. 11. 1 Sam. xviii. 7.* and many of the *Psalms.*” LOWTH's *Lect. vol. ii. p. 25.*

No. 465. — ESTHER i. 4.

When he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, even a hundred and fourscore days.

SOME persons apprehend that he was thus long in making preparation for this splendid entertainment which did not last many days. But this custom is still continued of keeping an annual festival an hundred and eighty days, according to Dr. FRYER (*Lett.* v. p. 348.) who lived lately in this country, and gives an account of it in his travels. And *Cheus*, a Chinese emperor, used frequently to make a feast which lasted one hundred and twenty days. The quantity and quality of the dishes and provision at such entertainments, were proportioned as marks of honour, to the rank of the guests. FORBES's *Oriental Memoirs*, vol. iii. p. 187.

[The above statements seem to rest upon a misunderstanding. An entertainment, lasting a hundred and eighty days, and celebrated annually by the kings of Persia, in the seventeenth century, is not mentioned by any of the celebrated travellers who visited Persia about this time, some of whom resided many years in the country, and have given very detailed accounts of the courts of the Persian kings, and especially of the festivals and entertainments at which they displayed their whole magnificence, as *Della Valle*, *Tavernier*, *Thevenot*, *Chardin*, *Kampfer*, and others. As little do any of the Chinese monuments, known in Europe, mention an Emperor *Cheus*. In JOH. NEUHOF's *Account of the Dutch East India Company's Embassy to the Emperor of China*, (Amsterdam, 1669. fol.) the emperor who built the great wall of China, is indeed called *Cheus*; this name, however, is a corruption of *Chy-Hoang*; and we do not find that he (who reigned about 236. B. C.) or any

other Chinese emperor, ever gave an entertainment which lasted a hundred and fifty days. There was certainly something peculiar to the half year's entertainment mentioned in the book of *Esther*, to which this article refers. King Ahasuerus, who, in the third year of his reign, gave this feast to the nobles of his kingdom, is, in all probability the same called by the Greek and Roman writers, *Xerxes*. See LEONARD JOH. K. JUSTIS's *Different Treatises on important Subjects of Theological Learning*, b. i. p. 38. Now HERODOTUS relates (vii. 8.) that Xerxes in the third year of his reign, had the nobles of the Persian empire called together, to consult with them respecting the war resolved upon against Greece. The writer of the book of *Esther* does not, however, mention the real object of their presence, as it did not suit his chief object; he merely keeps to the splendid entertainment of the nobles of the kingdom, which concluded with a feast given to all the inhabitants of Susa, because these circumstances became the remote occasion of the elevation of *Esther*, and belonged to the introduction to his principal story. All the inferior officers remained in the provinces, and business was not interrupted; the security of the kingdom could not be endangered, because only the nobles of the kingdom could appear in the palace, according to their different ranks and stations, to consult on the measures for the war against Greece. The deliberations on so immense an expedition were necessarily lengthened, and lasted a whole half year. During the whole time the great people of the kingdom were entertained at the royal tables, not only because it was proper as the emperor had called them together, but also to flatter them by this honour and make them more ready to comply with his wishes with respect to the war. And because they had consented to his mad plan, he resolved to close their visit, with a feast similar to those which were given by Sylla and Cæsar, in Rome, and on their departure instituted in their honour a public entertainment, at which all the inhabitants of Susa were regaled at the imperial tables." EICHHORN's *Introduction to the Old Testament*, b. ii. p. 641. ROSEN-MÜLLER.]

No. 466. — i. 9. *Feast for the women.*] Chardin says,

“it is the custom of Persia, and of all the East, for the women to have their feasts at the same time (with), but apart from the men.” HARMER, vol. i. p. 354.

MAILLET, (*Lett.* 10. p. 79.) after having given an account of the extraordinary feasting at the castle of Grand Cairo, upon the circumcision of the sons of the bashaw of Egypt, tells us at the close, that “he was assured that the expence, which was incurred at the same time in the apartments of the women of the bashaw, was not much less considerable than what appeared in public: there being there the same liberalities, the same pleasures, the same abundance, the same magnificence, that appeared out of the apartments.”

Dr. SHAW (*Trav.* p. 232.) observes, that as in former ages, so at present it is the custom, in the Eastern countries, at all their festivals and entertainments, for the men to be treated in separate apartments from the women, not the least intercourse or communication being ever allowed between the sexes. Vid. FORBES's *Oriental Memoirs*, vol. i. p. 266.

No. 467. — i. 11. *To bring Vashti the queen before the king.*] The Persians on festival occasions used to produce their women in public. To this purpose *Herodotus* relates a story of seven Persians being sent to Amyntas a Grecian prince, who received them hospitably, and gave them a splendid entertainment. When, after the entertainment, they began to drink, one of the Persians thus addressed Amyntas: “Prince of Macedonia, it is a custom with us Persians, whenever we have a public entertainment, to introduce our concubines and young wives.” On this principle Ahasuerus gave command to bring his queen Vashti into the public assembly.

No. 468. — ii. 11. *And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.*] The harems in the East were guarded with extreme vigilance. CHARDIN (*Trav.* p. 332.) informs us, that it is a crime for any person whatever to be enquiring what passes within those walls; that it is very difficult to be informed of the transactions in those habitations; and that a man may walk an hundred days, one after another, by the house where the women are, and yet know no more what is done therein than at the farther end

of Tartary. This sufficiently explains the reason of Mordecai's conduct.

No. 469. — ii. 19. *The king's gate.*] “The public place for doing business among the Greeks and Romans was the market-place or exchange, because they were all merchants. In our ancestors' time the vassals of each lord met in the court of his castle, and hence comes the expression, the courts of princes. As princes live more retired in the East, affairs are transacted at the gate of their seraglio : and this custom of making one's court at the palace gate has been practised ever since the times of the ancient kings of Persia.” FLEURY'S *Hist. of the Israelites*, p. 147.

[The officers, by the command of Cyrus were obliged to appear daily at the gate of the royal palace, and there to expect the orders of the king (*Cyropædia*, viii. 1.) This is also mentioned in a narrative of St. JEROME (iii. 120.); “while Oroëtes and another Persian sat at the gate of the royal palace,” &c.

The port or threshold of the gate, which properly signifies only the court of the prince, was transferred before he retired from the business of government, and was invisible in his harem, from him to the residence of the visible representatives of his power, and was soon used merely in the same sense of the high department of government. However the word Der (Persian), Bab (Arabian), and Kanu (Turkish) gate, retained its original meaning, and is still used in its proper sense for the three real gates of the seraglio, sometimes improperly of the three departments of the ministry of the finances, war, and the grand vizier. JOS. VON HAMMER'S *Political Constitution of the Turkish Empire*, part ii. p. 137. ROSENMÜLLER.]

No. 470. — iii. 7. *In the first month, (that is, the month Nisan) in the twelfth year of King Ahasuerus, they cast pur, that is, the lot, before Haman, from day to day, and from month to month, to the twelfth month, that is, the month Adar.*] It was customary in the East, by casting lots into an urn, to enquire what days would be fortunate, and what not, to undertake any business in. According to this superstitious practice, Haman endeavoured to find out what time in the year was most favourable to the Jews,

and what most unlucky. First he enquired what month was most unfortunate, and found the month Adar, which was the last month in the year, answerable to our February. There was no festival during this month, nor was it sanctified by any peculiar rites. Then he enquired the day, and found the thirteenth day was not auspicious to them, ver. 13. Some think there were as many lots as there were days in the year, and for every day he drew a lot; but found none to his mind, till he came to the last month of all, and to the middle of it. Now this whole business was governed by Providence, by which these lots were directed, and not by the Persian gods, to fall in the last month of the year; whereby almost a whole year intervened between the design and execution, and gave time for Mordecai to acquaint Esther with it, and for her to intercede with the king for the revoking or suspending his decree, and disappointing the conspiracy. PATRICK, *in loc.*

[The Orientals of the present time make use of astrology to learn what time will be favourable or not for an undertaking. Hence the Persian and Turkish monarchs have court astrologers, the chief of whom is called Mü-nadschem-Baschi. The astrologers are not only consulted on important occasions, but are revered as oracles." CHARDIN, vol. iv. p. 320. Thus General Gardane, French ambassador to Feth-Ali-Sehah, the present reigning king of Persia, was obliged in 1807, to wait three days at the gates of the principal city, Teheran, because the chief astronomer had declared that the most favourable moment for receiving the strangers was not yet come. See *Journal of Travels in Asiatic Turkey and Persia, in the Years 1807 and 1808*, p. 47. A similar circumstance is mentioned in MORIER'S *Travels in Persia*, b. i. p. 102. iii. 7. The astrologers are not only consulted on important occasions, but the king sometimes demands their decision on the most trivial circumstances: for example, whether he shall ride out, go to the harem, have dinner served up, or call in a nobleman who is in waiting in the anti-chamber. The astrologer immediately takes his astrolabe, and observes the position of the

constellations, and with the aid of his tables, draws his astrological conclusions which are respected as oracles. ROSENMÜLLER.]

No. 471. — iii. 10. *And the king took his ring from his hand, and gave it unto Haman.*] This he did both as a token of affection and honour. With the Persians, for a king to give a ring to any one was a token and bond of the greatest love and friendship imaginable. ALEX. *ab Alex. Genial. Dier.* l. i. c. 26. “Mirza Sheffeea entertained us with a breakfast more elegant than any of the similar meals to which we had been invited. Just before we were rising to depart, the minister, after having talked much on the hopes which he cherished, that the friendship of the two nations would long subsist, pulled a diamond ring from off his own finger, and placed it on the envoy’s, saying, ‘And, that I may not be thought to be insincere in my professions, let me beg of you to accept this as a pledge of my friendship for you; and I entreat you to wear it for my sake.’ This gift, unlike the generosity of Persian presents, was really handsome; it was a beautiful stone, perfect in all its parts.” MORIER’S *Journey through Persia*, p. 194.

It may be, this was given to Haman to seal with it the letters that were or should be written, giving orders for the destruction of the Jews.

Among the Romans in aftertimes, when any one was put into the equestrian order, a ring was given to him, for originally none but knights were allowed to wear them. It was sometimes used in appointing a successor in the kingdom: as when Alexander was dying, he took his ring from off his finger, and gave it to Perdiccas, by which it was understood that he was to succeed him. See 1 *Macc.* vi. 14, 15.

Sic annulus tuus, non ut vos aliquod, sed tanquam ipse tu: non minister alienæ voluptatis, sed testis tuæ. CIC. *ad Q. Fratr.*

No. 472. — v. 6. *Banquet of wine.*] OLEARIUS (p. 709.) thus describes an entertainment at the Persian court. “The floor of the hall was covered with a cotton cloth, which was covered with all sorts of fruits and sweetmeats in basons of

gold. With them was served up excellent Schiras wine. After an hour's time the sweetmeats were removed, to make way for the more substantial part of the entertainment, such as rice, boiled and roasted mutton, &c. After having been at table an hour and a half, warm water was brought, in an ewer of gold, for washing, and grace being said, they begun to retire without speaking a word, according to the custom of the country." The time for drinking wine was at the beginning, not at the close of the entertainment. *HARMER*, vol. i. p. 389.

In ancient times, however, the Persians were accustomed to drink wine after dinner. This appears from *ÆLIAN*'s account of Aspasia, where he says, "When Aspasia first came to Cyrus, the latter had finished dinner, and according to the Persian custom was going to drink. For the Persians are accustomed after they have satisfied themselves with eating, to sit down to drink."

No. 473. — v. 12. *Haman said moreover, Yea, Esther the queen let no man come in with the king unto the banquet that she had prepared, but myself; and to-morrow am I invited unto her also with the king.*] *Athenæus* mentions it as a peculiar honour, which no Grecian ever had before or after, that Artaxerxes vouchsafed to invite Timagoras the Cretan to dine even at the table where his relations eat, and to send sometimes a part of what was served up at his own: which some persons looked upon as a diminution of his majesty, and a prostitution of their national honour. *PLUTARCH*, in his life of Artaxerxes, tells us, that none but the king's mother and his real wife were permitted to sit at his table, and therefore he mentions it as a condescension in that prince, that he sometimes invited his brothers. So that this particular favour was a matter which Haman had some reason to value himself upon. *Biblical Researches*, vol. ii. p. 199.

No. 474. — vi. 1. *The book of records.*] In these diaries (which we now call journals) wherein was set down what passed every day, the manner of the *Persians* was, to record the names of those who had done the king any signal service. Accordingly, *JOSEPHUS* informs us, "that, upon the secretary's reading of these journals, he took no-

tice of such a person, who had great honours and possessions given him as a reward for a glorious and remarkable action; and of such another, who made his fortune by the bounties of his prince for his fidelity: but that when he came to the particular story of the conspiracy of the two eunuchs against the person of the king, and of the discovery of this treason by *Mordecai*, the secretary read it over, and was passing forward to the next, when the king stopped him, and asked if that person had any reward given him for his service." This shews a singular providence of God, that the secretary should read in that very part of the book wherein the service of *Mordecai* was recorded. Vid. *Jewish Antiq.* lib. xi. cap. 6.

That which was practised in the court of Ahasuerus, in the passage now referred to, appears to have been customary in the Ottoman Porte. "It was likewise found in the records of the empire, that the last war with Russia, had occasioned the fitting out of a hundred and fifty galliots, intended to penetrate into the sea of Azoph: and the particulars mentioned in the account of the expenses not specifying the motives of this armament, it was forgotten that the ports of Azoph and Taganrag stood for nothing in the present war; the building of the galliots was ordered, and carried on with the greatest dispatch." Baron du Tott, vol. ii. p. 15.

"Gamerlane, walking this night vp and down in his campe, heard, and much reioiced to see the hope that his soldiers had alreadie in general conceiued of the victorie. Who after the second watch returning vnto his pauillion, and there casting himselfe vpon a carpet, had thought to haue slept a while; but his cares not suffering him so to do, he then, as his manner was, called for a booke, wherein was contained the liues of fathers and ancestors, and of other valiant worthies, the which he vsed ordinarily to revd, as he then did: not as therwith vainly to deceiue the time, but to make use thereof, by the imitation of that which was by them worthilie done, and declining of such dangers as they by their rashness or oversight fel into." KNOLLES'S *History of the Turks*, p. 218.

The king has near his person an officer, who is meant

to be his historiographer; he is also keeper of his seal, and is obliged to make a journal of the king's actions, good or bad, without comment of his own upon them. This, when the king dies, or at least soon after, is delivered to the council, who read it over, and erase every thing false in it, whilst they supply every material fact that may have been omitted, whether purposely or not." BRUCE's *Trav.* vol. ii. p. 596.

In Ahmedabad, as in most other large Oriental cities, are a sort of news-writers, or gazetteers, who at midnight record all the transactions of the preceding day, and send them off by express halcarras, or messengers, to their correspondents in distant provinces. During the splendour of the Mogul government, in the capital of every district, the emperor maintained a gazetteer, to collect and record the occurrences of the day; and immediately to transmit them to a public officer, at the imperial court, who laid such as were of importance before the sovereign. FORBES's *Oriental Memoirs*, vol. iii. p. 130.

The famous epic poem of FERDOOSY the Persian, is a collection of chronicles brought down from the creation, to the reign of Mohammed Ghezny, in the beginning of the tenth century. After thirty years labour, he finished this poem, which contained one hundred and twenty thousand lines, and presented it to the sultan Mahmoud, who had promised to give him a dinar (eight shillings and sixpence) for every line. Our English ancestors had their poetic chronicles, of which the chronicle of Robert of Gloucester, is a proof. MALCOLM's *Hist. of Persia*, vol. ii. p. 551. See also HERODOTUS *Urania*, c. 85. THUCYDIDES, l. i. c. 129.

No. 475. — vi. 7—9. PITTS gives an account (p. 198.) of a cavalcade at Algiers upon a person's turning Moham-medan, which is designed to do him, as well as their law, honour. "The apostate is to get on horseback on a stately steed, with a rich saddle and fine trappings; he is also richly habited, and hath a turban on his head, but nothing of this is to be called his own; only there are given him about two or three yards of broad cloth, which is laid before him on the saddle. The horse, with him on his back, is led all round the city, which he is several hours in do-

ing. The apostate is attended with drums and other music, and twenty or thirty serjeants, These march in order on each side of the horse, with naked swords in their hands. The cryer goes before, with a loud voice giving thanks to God for the proselyte that is made." The conformity of custom in the instance now cited, and the passage alluded to in Esther, must appear remarkable. HARMER, vol. ii. p. 102.

"I was earnestly desired to come on shore, to have better proofs of their civility and respect than I could have at that distance: and at my landing, was received by all the great men of the town, and conducted with music, and other expressions of pomp and public joy, to the Aga's palace. Here I delivered his majesty's letter, and present for the Bassa, and also one to the Aga himself. Upon which (after a solemn renewal of the promises before made, relating to our trade and security there) I had the rich vest of crimson and silver put upon me, as a mark of the Grand Seignior's favour and protection. In that dress I was carried through the streets on horseback, set out with a very splendid equipage, and so triumphantly delivered in at the English house in that town." Sir HENRY MIDDLETON's *Journal*. Harris. vol. i. p. 102.

[It was a custom among the Persians, that men who had performed extraordinary service to the state, or to the person of the king, were rewarded with particular honours, and their names entered in the list of the benefactors of the king, who were called in Persia Orosangs. HERODOTUS tells us, (viii. 35.) of two Samians, Theomestor and Phylakos, both of whom were commanders of ships in the battle of Salamis, so fatal to Xerxes, who distinguished themselves by their great valour. As a reward, one of them was made by the Persians, prince of his native land, the island of Samos, and the other enrolled in the list of the benefactors of the king. Cyrus gave, to a whole people in the province of Drangiana, who were before called Agriassi, the name of Orosangs, which the Greeks translating in their manner called Euergetes, which is benefactors, because they saved his army by supplying it with provisions in the desert. CURTIUS. ROSENMÜLLER.]

No. 476. — vi. 8. *And the horse that the king rideth upon, and the crown royal which is set upon his head.*] HERODOTUS relates that the kings of Persia had horses peculiar to themselves, which were brought from Armenia, and were remarkable for their beauty. If the same law prevailed in Persia as did in Judea, no man might ride on the king's horse, any more than sit on his throne, or hold his sceptre. The crown royal was not to be set on the head of the man, but on the head of the horse; this interpretation is allowed by Aben-Ezra, by the Targum, and by the Syriac version. No mention is afterwards made of the crown as set upon the head of Mordecai; nor would Haman have dared to advise that which could not be granted. But it was usual to put the crown royal on the head of a horse led in state; and this we are assured was a custom in Persia, as it is with the Ethiopians to this day; and so with the Romans. Horses drawing triumphal chariots were crowned.

“ No prince ever lost his life in battle till the coming of the Europeans into Abyssinia, when both the excommunicating and murdering their sovereigns seem to have been introduced at the same time. The reader will see in the course of this history, two instances of this respect being still kept up: the one at the battle of Limjour, where Fasil pretending that he was immediately to attack Ras Michael, desired that the king might be dressed in his insignia, lest not being known he might be slain by the stranger Galla. The next was after the battle of Serbraxos, where the king was thrice in one day engaged with the Begemdes troops for a considerable space of time. These insignia or marks of royalty, are a white horse, with small silver bells at his head, a shield of silver, and a white fillet of fine silk or muslin, but generally the latter, some inches broad, which is tied round the upper part of the hair, with a large double or bas knot behind, the ends hanging down to the small of his back, or flying in the air.” BRUCE'S *Travels*, vol. iii. p. 267.

PLUTARCH, in his life of Themistocles, relates that when that Athenian was at the Persian court at Susa, the king allowed Damaratus, the Spartan, to ask of him a favour;

the latter requested the king that he would permit him to make a public entry into Sardis, on horseback, with the royal diadem on his head. The king was greatly offended at the boldness of the request, and pardoned him only at the intercession of Themistocles. STOLLBERG'S *Hist. of Religion*, b. iii. p. 140. ROSENMÜLLER.

No. 477. — vi. 12. *Having his head covered.*] This was so natural and significative a method of expressing confusion or grief, that it was adopted by other nations as well as the Jews. *Demosthenes* being on a particular occasion hissed by the people, went home with his head covered. (PLUTARCH. *in Demosthene*.) More instances of this may be found in LIVELY'S *Chronology of the Persian Monarchy*, p. 18, 19.

No. 478. — vii. 8. *And Haman was fallen upon the bed whereon Esther was.*] They sat, or rather lay, upon beds, as they eat and drank; and Haman fell down as a suppliant at the feet of Esther, laying his hand upon her knees, and beseeching her to take pity upon him. It was the custom among the Greeks and Romans to embrace the knees of those whom they petitioned to be favourable to them. It was, indeed, usual in their religious worship to touch the knees of their gods. Sulpitius Severus apprehends this to have been done by Haman in the present instance.

Τῶν νῦν μὲν μνησασα παρεζέο, καὶ λαβέ γονυῶν. *Il. i.* 407.

Now, therefore, of these things reminding Jove,
Embrace his knees.

COWPER.

To which the following answer is made :

Καὶ τὸτ' ἐπεὶ τὰ τοι εἰμι Δίος ποτὶ χαλκοβάτες δῶ
Καὶ μὲν γονυασομαι, καὶ μὲν πείσεσθαι οἶω. *Il. i.* 426.

Then will I to Jove's brazen floored abode
That I may clasp his knees, and much misdeem
Of my endeavour, or my prayer shall speed.

COWPER.

“ In a suppliant posture he (Haterius) clasped the emperor's knees.” TACITUS, *Ann.* l. i. c. 13.

“ They clasped the knees of the multitude round them.” TACITUS, *Ann.* l. i. c. 21.

“ The soldiers laid on with their cudgels, they wounded, maimed, and mangled their devoted officers; and to complete their vengeance, cast them dead, or ready to expire, over the entrenchments: numbers were thrown into the Rhine. One in particular, Septimius, by name, fled to the tribunal, and clasping the knees of his general, hoped there to find a sanctuary.” TACITUS, l. i. c. 32.

“ The men who stood at a distance stretched forth their hands in token of their assent, while such as gathered round the prince fell at his feet, and clasped his knees.” TACITUS, *Hist.* b. ii. c. 46.

No. 479. — vii. 8. *They covered Haman's face.*] The majesty of the kings of Persia did not allow malefactors to look at them. As soon as Haman was so considered, his face was covered. Some curious correspondent examples are collected together in *Poole's Synopsis*, in loc. From POCOCKE we find the custom still continues; speaking of the artifice by which an Egyptian bey was taken off, he says, (*Travels*, vol. i. p. 179.) “ A man being brought before him like a malefactor just taken, with his hands behind him as if tied, and a napkin put over his head, as malefactors commonly have, when he came into his presence, suddenly shot him dead.” HARMER, vol. ii. p. 96.

This custom may be traced among the Romans in the punishment of a patricide, who when convicted, was immediately hooded as unworthy of the common light. KENNETT'S *Rom. Ant.* part ii. b. 3. c. 20. p. 146. and in that form of pronouncing sentence on a criminal ascribed by Cicero (*Pro Caio Rabirio*, cap. 4.) to Tarquinius Superbus. I, lictor, colliga manus, *caput obnubito*, arbori infelici suspendito. Go, officer, bind his hands, *muffle his head*, hang him on the fatal tree.

No. 480. — viii. 15. *And Mordecai went out from the presence of the king in royal apparel of blue and white.*] White garments were usually worn by those who set up as candidates for any honourable employment in the state; and it was done to shew how justly and innocently they would perform the duties and offices committed to their charge. See *Horace*, b. i. *Od.* xxxv. l. 21.

No. 481. — ix. 19. *Sending portions.*] The eastern princes and people not only invite their friends to feasts,

but “it is their custom to send a portion of the banquet to those that cannot well come to it, especially their relations, and those in a state of mourning.” MS. CHARDIN. Thus when the grand emir found it incommoded M. D’ARVIEUX to eat with him, he desired him to take his own time for eating, and sent him from his kitchen, what he liked, and at the time he chose. (*Voy. dans la Pal.* p. 20.) *Nehem.* viii. 10. 2 *Sam.* xi. 8—10. HARMER, vol. i. p. 353.

“If a person invited should, from sickness or any accident, be prevented from fulfilling his engagement, the portion of the dinner, that was intended to be placed on his table, is sent in procession to his own house. It is customary to send after each guest the remains even of his dinner. Whenever in the course of our journey we visited a governor, or viceroy of a province, we generally found him at the head of a range of tables, covered with a multitude of dishes, which invariably were marched after us to the yachts.” BARROW’S *Travels in China*, p. 155.

“The same day all the fruits and confections of the entertainment given at the audience, which remained, were sent to the ambassador’s lodgings. They were carried in great state through the streets, covered with yellow-silk, and an officer of the court walked before the procession.” BELL’S *Journey to Peking*, vol. ii. p. 14. 16. See also MARTIAL, lib. ii. *Ep.* 37. FORREST’S *Voyage to Guinea*, p. 218. while he was at Coto Intang, he was “invited to sup at Rajah Moodo’s, with his two officers. On the table were about twenty China plates, which might be called small dishes, tolerably filled with fish, fowl, and roasted goat. Rajah Moodo sat by, did not eat with us, but drank chocolate, his usual supper: the next day the cold victuals were sent to my apartments.”

It was also customary for persons to go uninvited to feasts. PLUTARCH (*Symposiac.* b. vii.) treats of the origin of the practice of guests taking other persons with them to a feast, who were not invited, he says, it took its rise from Socrates, who, being invited to an entertainment by Agatho, persuaded Aristodemus, who was not invited, to go with him. Aristodemus came in before him; whence he ob-

tained the name of *umbra*, or shade, because he came before the person who invited him, as a shadow goes before the body that follows it. This custom prevailed among the Romans, as appears from HORACE:

Quos Mæcenæ, adduxerat umbras, *Lib. ii. Sat. 8.*

No. 482. — ix. 26. *Wherefore they called these days Purim.*] This festival was to be kept two days successively, the fourteenth and fifteenth of the month Adar, ver. 21. On both days of the feast the modern Jews read over the Megillah, or book of Esther, in their synagogues. The copy there read must not be printed, but written on vellum in the form of a roll: and the names of the ten sons of Haman are written on it in a peculiar manner, being ranged, they say, like so many bodies hanged on a gibbet. The reader must pronounce all these names in one breath. Whenever Haman's name is pronounced, they make a terrible noise in the synagogue: some drum with their feet on the floor, and the boys have mallets, with which to knock and make a noise. They prepare themselves for their carnival by a previous fast, which should continue three days in imitation of Esther's, *Esther* iv. 16. but they have mostly reduced it to one day. JENNINGS'S *Jewish Ant.* vol. ii. p. 305.

No. 483. — JOB, i. 3.

Five hundred she-asses.

“IT is remarkable that in this passage female asses only are enumerated; the reason is, because in them great part of their wealth consisted; the males being few, and not held in equal estimation. We find that the former were chosen for riding by the natives of these parts; and the ass of Balaam is distinguished as a female. They were probably led to this choice from convenience; for, where the country was so little fertile, no other animal could subsist so easily as this; and there was another superior advantage in the female; that whoever traversed these wilds upon a she-ass, if he could but find for it sufficient browse and water, was sure to be rewarded with a more pleasing and nutritious beverage.” BRYANT’S *Observations*, p. 61.

No. 484. — i. 3. *So that this man was the greatest of all the men in the East.*] Job might well be styled the greatest man in the land of Uz, when he was possessed of half as many camels as a modern king of Persia. “The king of Persia being in Mazanderan in the year 1676, the Tartars set upon the camels of the king in the month of February, and took three thousand of them, which was a great loss to him, for he has but seven thousand in all, if their number should be complete: especially considering that it was winter, when it was difficult to procure others in a country which was a stranger to commerce, and their importance, these beasts carrying all the baggage; for which reason they are all called the ships of Persia.” CHARDIN. HARMER, vol. ii. p. 486.

No. 485. — i. 5. *When the days of their feasting were gone about.*] The feasting continued till they had been at each other’s house in turn. Something like this is practised

by the Chinese, who have their co-fraternities, which they call the brotherhood of the month: this consists of thirty, according to the number of days therein, and in a circle they go every day to eat at one another's houses by turns. If one man have not convenience to receive the fraternity in his own house, he may provide for it at another; and there are many public-houses very well provided for this purpose. SEMEDO's *Hist. of China*, part i. c. 13.

No. 486. — i. 20. *And shaved his head.*] Among the Jews and neighbouring nations, it was an usual sign of mourning to shave the head. This was the practice of Job: and in *Jer.* xli. 5. we read of fourscore men who were going to lament the desolations of Jerusalem, having their beards shaven, and their clothes rent. It was also usual among the Persians. QUINT. CURT. *de Gestis Alexand.* l. x. c. 5. § 17. SÜETONIUS in his life of Caligula observes, that on the death of Cæsar Germanicus some barbarous nations at war among themselves and with the Romans, agreed to a cessation of hostilities, as if their grief had been of a domestic nature, and on an occasion which alike concerned them both: he adds, *Regulos quosdam (ferunt) barbam posuisse et uxorum capita rasisse ad indicium maximi luctûs.* See also *Jer.* vii. 29. *Micah*, i. 16. *Isaiah*, vii. 20.

Lucian says, that thus the Egyptians lamented the funeral of their Apis, and the Syrians the death of Adonis. Thus also HOMER,

————— *The rites of woe,
Are all, alas, the living can bestow,
O'er the congenial dust: enjoined to shear
The graceful curl, and drop the tender tear.*

Odys. iv. 197. POPE.

OLIMPIODORUS very justly remarks on this passage, that those people among whom long hair was considered as an ornament, had it cut off in mourning; but those who were accustomed to have it shorn off, suffered it to grow in mourning, and bore it, as if it was a burthen.

No. 487. — ii. 4. *Skin for skin, yea, all that a man hath, will he give for his life.*] Before the invention of money, trade used to be carried on by barter; that is, by exchang-

ing one commodity for another. The men who had been hunting in the woods for wild beasts would carry their skins to market, and exchange them with the armourer for so many bows and arrows. As these traffickers were liable to be robbed, they sometimes agreed to give a party of men a share for defending them, and skins were a very ancient tribute: with them they redeemed their own shares of property and their lives. It is to one or both of these customs that these words allude, as a proverb. *Biblical Researches*, vol. ii. p. 88.

No. 488. — ii. 10. *Thou speakest as one of the foolish women speaketh.*] Sanctius thinks that Job refers to the Idumean women, who, like other heathens when their gods did not please them, or they could not obtain of them what they desired, would reproach and cast them away, and throw them into the fire, or the water, as the Persians are said to do.

In HOMER, *Il.* i. 353. iii. 365. Achilles and Menelaus blaspheme Jupiter.

No. 489. — iii. 1. *After this opened Job his mouth.*] It is to be observed, says Mr. BLACKWELL, (*Inquiry into the Life of Homer*, p. 43.) that the Turks, Arabians, and Indians, and in general most of the inhabitants of the East, are a solitary kind of people; they speak but seldom, and never without emotion. Speaking is a matter of moment among such people, as we may gather from their usual introductions: for, before they deliver their thoughts, they give notice by saying, *I will open my mouth*; as here, that is, unloose their tongue. It is thus in *Homer*, *Hesiod*, and *Orpheus*: and thus also VIRGIL:

—— finem dedit ore loquendi.

Æn. vi. 75.

He made an end of speaking with his mouth.

No. 490. — iii. 3. *Let the day perish wherein I was born.*] The Greeks had their *αποφραδες*, and the Romans their *dies infausti*; that is, certain days which had been distinguished by some great calamity; on which, therefore, they did not indulge themselves in any mirth or pleasure, and expected no good event to happen to them. TACITUS relates (*Annal.* lib. xiv. § 12.) that the senate, to flatter

Nero, decreed, *ut dies natalis Agrippinæ inter nefastos esset.*

[We find an extraordinary similarity with the imprecations, which Job uttered upon the day of his birth, even to the particular expressions (see especially verse 10—14.) in the poem of a Mahometan Arab of modern times, who had hardly read the book of Job. Malek en Nasser Daud Prince of some tribes in Palestine, from which he had however been driven after many adverse fortunes, died in a village near Damascus in the year 1258, when the crusaders desolated his country, deplored its misfortunes and his own in a poem, from which Abulfeda (Annals, part iv. p. 560.) has quoted the following passage. “ Oh that my mother had remained single all the days of her life ! That God had determined no lord or consort for her. Or that when he destined her to an excellent, mild wise prince, she had been one of those whom he created barren ; that she might never have known the happy intelligence, that she had borne a man or woman ! Or when she had carried me under her heart, I had lost my life at my birth, and if I had been born and had seen the light, that when the congratulating people hastened on their camels I had been gathered to my fathers !” ROSENMÜLLER.]

No. 491. — iii. 12. *Why did the knees prevent me ?*] This is not to be understood of the mother : but either of the midwife, who received the new-born infant into her lap, or of the father, as it was usual for him to take the child upon his knees as soon as it was born, *Gen. l. 23.* This custom obtained amongst the Greeks and Romans. Hence the goddess *Levana* had her name, causing the father in this way to own the child.

No. 492. — iv. 19. *Which are crushed before the moth.*] It is probable that this means a moth-worm, which is one state of the creature alluded to. It is first enclosed in an egg, from whence it issues a worm, and after a time becomes a complete insect, or moth. The following extracts from NIEBUHR may throw light on this passage, that man is crushed by so feeble a thing as a worm. “ A disease very common in Yemen is the attack of the Guieny-worm, or the *Vena Medinensis*, as it is called by the physicians of

Europe. This disease is supposed to be occasioned by the use of the putrid waters, which people are obliged to drink in several parts of Yemen; and for this reason the Arabians always pass water, with the nature of which they are unacquainted, through a linen cloth, before drinking it. Where one unfortunately swallows any of the eggs of this insect, no immediate consequence follows: but after a considerable time, the worm begins to shew itself through the skin. Our physician, Mr. Cramer, was, within a few days of his death, attacked by five of these worms at once, although this was more than five months after we had left Arabia. In the isle of Karek I saw a French officer named *Le Page*, who after a long and difficult journey performed on foot and in an Indian dress, between Pondicherry and Surat, through the heart of India, was busy extracting a worm out of his body. He supposed that he had got it by drinking bad water in the country of the Marattas.

“ This disorder is not dangerous, if the person affected can extract the worm without breaking it. With this view it is rolled on a small bit of wood as it comes out of the skin. It is slender as a thread, and two or three feet long. It gives no pain as it makes its way out of the body, unless what may be occasioned by the care which must be taken of it for some weeks. If unluckily it be broken, it then returns into the body, and the most disagreeable consequences ensue, palsy, a gangrene, and sometimes death.” *Scripture Illust. Expos. Index.*

No. 493.— v. 23. *For thou shalt be in league with the stones of the field.*] It has been supposed that these words refer to a custom called scopilism, which is thus described by VAN EGMONT and HEYMAN, (*Travels*, vol. ii. p. 156.) “ In the province of Arabia there is a crime called σποπλισμος, or fixing of stones; it being a frequent practice among them to place stones in the grounds of those with whom they are at variance, as a warning that any person who dares to till that field, should infallibly be slain by the contrivance of those who placed the stones there.” This malicious practice is thought to have had its origin in Arabia Petræa. See *2 Kings*, iii. 19. 25.

This custom is only mentioned in one place by the Roman

lawyer, ULPIANUS (l. ix. *de officio Proconsulis*,) and thence in the Greek Pandects (lib. lx. tit. xxii. leg. 9.) But neither in the Arabic, or in other more modern writers, nor in any travels, do we find traces of this custom. But even if it did take place in Arabia in more ancient times, and as far back as the period when the book of Job was composed, it was hardly so general and customary, that we can with probability suppose it to be alluded to in the above words, "*For thou shalt be in league with the stones of the field.*" A phrase quite similar to the one before us, occurs in *Isaiah*, xxviii. 15. "*We have made a covenant with death, and with hell we are at agreement;*" that is, death is far from us, will not injure us. Such also is the meaning here: thy field will be free from stones, which would make it barren. ROSENMÜLLER.]

No. 494. — vi. 4. *The arrows of the Almighty are within me, the poison whereof drinketh up my spirit.*] It appears that the art of poisoning arrows was very ancient in Arabia. The *venenatæ sagittæ*, poisoned arrows of the ancient Mauri or Moors in Africa, are mentioned by HORACE, (lib. i. ode xxii. line 3.) and we are informed that "the Africans were obliged to poison their arrows, in order to defend themselves from the wild beasts with which their country was infested. This poison, PLINY tells us, was incurable." (*Dacier's* and *Francis's* note) And that poisoned arrows were anciently used by other nations, besides the Mauri, may be seen in GROTIUS, *de Jure Belli et Pacis*, (lib. iii. cap. 4. § 16.); in FREINSHEMIUS's note on *Curtius*, (lib. ix. cap. 8. § 20.); in JUSTIN, (lib. xii. cap. 10. § 2.); and *Bernccerus's* note there; and in VIRGIL, (*Æn.* xii. lin. 857.)

But perhaps no passage in any heathen author so clearly shews the antiquity and make of poisoned arrows, as what we read in HOMER, concerning *Ulysses*, that he went to *Ephyra*, a city of *Thessaly*, in order to procure deadly poison for smearing his brazen-pointed arrows, from *Ilus* the son of *Mermerus*, who is said to have been descended from *Medea* and *Jason*; *Odyss.* i. lin. 260., &c.

ΩΙΧΕΤΟ ΓΑΡ ΚΑΚΕΙΣΕ ΘΩΗΣ ΕΠΙ ΝΗΣ ΟΔΥΣΣΕΥΣ,
ΦΑΡΜΑΚΟΝ ΑΝΔΡΟΦΟΝΟΝ διζήμενος, οφρα οί ειη
ΙΟΥΣ ΧΡΙΕΣΘΑΙ ΧΑΛΚΗΡΕΑΣ —————

The pestilence which spread through the Grecian camp, was said to have been inflicted by means of an arrow shot by Apollo. *Il.* i. 48. Arrows in Scripture often signify afflictions, or the means which produce them.

In the poem of Zohair, the third of the Moallakat, or those transcribed in golden characters and suspended from the temple at Mecca, on account of their excellence, we meet with the very same image. "Their Javelins had no share in drinking the blood of Naufel."

No. 495. — vi. 6. *Can that which is unsavoury be eaten without salt?*] The eastern people often make use of bread, with nothing more than salt or some such trifling addition, such as summer-savory dried and powdered. This, RUSSELL says, (*Hist. of Aleppo*, p. 27.) is done by many at Aleppo. The Septuagint translation of this passage seems to refer to the same practice, when it renders the first part of the verse, *will bread be eaten without salt?* HARMER, vol. i. p. 238.

No. 496. — vii. 12. *Am I sea, or a whale, that thou settest a watch over me?*] Crocodiles are very terrible to the inhabitants of Egypt; when, therefore, they appear they watch them with great attention, and take proper precautions to secure them, so that they should not be able to avoid the deadly weapons afterwards used to kill them. To these watchings, and those deadly after-assaults, I apprehend *Job* refers, when he says, *am I a whale*, (but a crocodile no doubt is what is meant there) *that thou settest a watch over me?* "Different methods," says MAILLET, "are used to take crocodiles, and some of them very singular; the most common is to dig deep ditches along the Nile, which are covered with straw, and into which the crocodile may probably tumble. Sometimes they take them with hooks, which are baited with a quarter of a pig, or with bacon, of which they are very fond. Some hide themselves in the places which they know to be frequented by this creature, and lay snares for him." *Lett.* ix. p. 32. HARMER, vol. iv. p. 286.

No. 497. — vii. 19. *Let me alone till I swallow down my spittle.*] This is a proverb among the Arabians to the present day, by which they understand, Give me leave to

rest after my fatigue. This is the favour which Job complains is not granted to him. There are two instances which illustrate the passage (quoted by *Schultens*) in *HARRIRAES'S Narratives*, entitled the Assembly. One is of a person, who, when eagerly pressed to give an account of his travels, answered with impatience, "Let me swallow down my spittle, for my journey hath fatigued me." The other instance is of a quick return made to one who used that proverb, "Suffer me," said the person importuned, "to swallow down my spittle;" to which his friend replied, "You may if you please swallow down even Tigris and Euphrates;" that is, take what time you please. *Biblical Researches*, vol. i. p. 84.

No. 498. — ix. 18. *He will not suffer me to take my breath.*] Dr. Gill is of opinion that in these words there is an allusion to the hot burning winds, which prevailed in the eastern countries; and which sometimes blew so strong as almost to take away a man's breath. *THEVENOT* (*Trav.* part i. b. 1. c. 34.) reports, that between Suez and Cairo they had for a day's time and more so hot a wind, that they were forced to turn their backs to it to take breath.

The Persians call these hot winds Bandy Samboor, or suffocating. *HEUDE'S Voyage up the Persian Gulf in 1817*, p. 117.

No. 499. — ix. 25. *My days are swifter than a post.*] The common pace of travelling in the east is very slow. Camels go little more than two miles an hour. Those who carried messages in haste moved very differently. Dromedaries, a sort of camel which is exceedingly swift, are used for this purpose; and Lady M. W. MONTAGUE asserts, that they far outrun the swiftest horses. *Lett.* ii. 65. There are also messengers who run on foot, and who sometimes go an hundred and fifty miles in less than twenty-four hours; with what energy then might Job say, *my days are swifter than a post.* Instead of passing away with a slowness of motion like that of a caravan, my days of prosperity have disappeared with a swiftness like that of a messenger carrying dispatches. *HARMER*, vol. i. p. 438.

No. 500. — xiv. 17. *Sealed up in a bag.*] The money that is collected together in the treasuries of eastern princes

is told up in certain equal sums, *put into bags, and sealed*. CHARDIN. These are what in some parts of the Levant are called *purses*, where they reckon great expenses by so many purses. The money collected in the temple in the time of Joash, for its reparation, seems in like manner to have been told up in bags of equal value to each other, and probably delivered sealed to those who paid the workmen. 2 Kings xii. 10. If Job alludes to this custom, it should seem that he considered his offences as reckoned by God to be very numerous, as well as not suffered to be lost in inattention, since they are only considerable sums which are thus kept. HARMER, vol. ii. p. 285.

No. 501.—xvi. 9. *He gnasheth upon me with his teeth.*] HOMER, describing Achilles arming to revenge the death of Patroclus, among other signs of indignation mentions the grinding of his teeth :

Τὸ καὶ ὀδοντῶν μὲν καναχῇ πέλε.

Il. xix. 365.

Grief and revenge his furious heart inspire,
His glowing eye-balls roll with living fire :
He grinds his teeth, and, furions with delay,
O'erlooks th' embattl'd host, and hopes the bloody day. POPE.

Thus in VIRGIL, Hercules is described *furens animis, dentibus infrendens*, raging in mind, and gnashing his teeth. *Æn.* viii. 228. So also Polyphemus :

Dentibus infrendens gemitu.

Æn. iii. 664.

No. 502. — xvii. 9. *He that hath clean hands.*] The idea here suggested is that of purity and holiness. Porphyry observes, that in the Leontian mysteries the initiated had their hands washed with honey, instead of water, to intimate that they were to keep their hands pure from all wickedness and mischief: honey being of a cleansing nature, and preserving other things from corruption.

No. 503. — xviii. 4. *Shall the earth be forsaken for thee? and shall the rock be removed out of its place?*] When the Orientals would reprove the pride or arrogance of any person, it is common for them to desire him to call to mind how little and contemptible he and every mortal is, in these or similar apophthegms :

*What though Mahommed were dead,
His imams (or ministers) conducted the affairs of the nation.
The universe shall not fall for his sake.
The world does not subsist for one man alone.*

LOWTH'S *Lect.* vol. ii. p. 420.

No. 504. — xviii. 15. *Brimstone shall be scattered upon his habitation.*] SCHEUCHZER (*Physic. Sacr.* vol. iv. p. 709.) is of opinion that this expression refers to the lustration of houses with sulphur, to drive away dæmons, remove impurity, and make them fit to dwell in. HOMER, *Od.* xxii. *prope finem.*

*To Euryclea then address'd the king;
Bring hither fire, and hither sulphur bring;
To purge the palace. —————
She hears, and at the word obedient flies,
With fire and sulphur, cure of noxious fumes,
He purg'd the walls, and blood-polluted rooms.*

POPE.

Sulphur habet in religionibus locum, ad expiandas suffitu domos. PLIN. l. xxxv. c. 15.

*Et veniat, quæ lustret anus lectumque focumque,
Præferat et tremula sulphur et oua manu.* OVID, l. ii. *de Arte.*

————— *Quoties hinc talis ad illos
Umbra venit, cuperent lustrari, si qua darentur
Sulphura cum tædis, et si foret humida laurus.*

JUVENAL, *Sat.* ii.

Others think it is to be understood of the burning of sulphur in houses at funerals, to testify and exaggerate mourning. LIVY mentions this practice as usual amongst the Romans, lib. xxx. c. 15. MENOCHIUM *de Repub. Heb.* l. 8. c. 6. *Col.* 792. THEOCRIT. *Idyl.* 25. 95.

“ The method of purifying a person among the Greeks was by going round him three times, and sprinkling him as often with a laurel bough, or with a torch of some resinous wood, first lighted at the altar, and then dipped in their holy water, which they consecrated with a mixture of salt and sulphur. LUCIAN mentions the purifying of a place by going round it three times, with sulphur and a torch, and repeating out of a certain old book seven sacred names.

No. 505. — xix. 23. *O that my words were now written.*]
 “ The most ancient way of writing was upon the leaves of the palm-tree. PLINY, lib. xiii. cap. 11. Afterwards they made use of the inner bark of a tree for this purpose; which inner bark being in Latin called *liber*, and in Greek βιβλος, from hence a book hath ever since in the Latin language been called *liber*, and in the Greek βιβλος, because their books anciently consisted of leaves made of such inner barks. The Chinese still make use of such inner barks or rinds of trees to write upon, as some of their books brought into Europe plainly shew. Another way made use of among the Greeks and Romans, and which was as ancient as *Homer*, (for he makes mention of it in his poems,) was, to write on tables of wood covered over with wax. On these they wrote with a bodkin or style of iron, with which they engraved their letters on the wax; and hence it is that the different ways of men’s writings or compositions are called different styles. This way was mostly made use of in the writing of letters or epistles; hence such epistles are in Latin called *tabellæ*, and the carriers of them *tabellarii*. When their epistles were thus written, they tied the tables together with a thread or string, setting their seal upon the knot, and so sent them to the party to whom they were directed, who cutting the string, opened and read them. But on the invention of the Egyptian papyrus for this use, all the other ways of writing were soon superseded, no material till then invented being more convenient to write upon than this. And, therefore, when Ptolemy Philadelphus, king of Egypt, set up to make a great library, and to gather all sorts of books into it, he caused them to be all copied out on this sort of paper; and it was exported also for the use of other countries, till Eumenes, king of Pergamus, endeavouring to erect a library at Pergamus, which should outdo that at Alexandria, occasioned a prohibition to be put upon the exportation of that commodity. This put Eumenes upon the invention of making books of parchment, and on them he thenceforth copied out such of the works of learned men as he afterwards put into his library, and hence it is that parchment is called in Latin *pergamena*, that is, from the city Pergamus

in Lesser Asia, where it was first used for this purpose among the Greeks. For that Eumenes on this occasion first invented the making of parchment cannot be true; for in Isaiah, Jeremiah, Ezekiel, and other parts of the Holy Scriptures, many ages before the time of Eumenes, we find mention made of rolls of writing; and who can doubt but that these rolls were of parchment? From the time that the noble art of printing hath been invented, the paper which is made of the paste of linen rags is that which hath been generally made use of both in writing and in printing, as being the most convenient for both, and the use of parchment hath been mostly appropriated to records, registers, and instruments of law, for which, by reason of its durableness, it is most fit." PRIDEAUX'S *Connection*, vol. ii. p. 707. 9th edit. It is observable, also, that anciently they wrote their public records on volumes or rolls of lead, and their private matters on fine linen and wax. The former of these customs we trace in Job's wish, *O that my words were now written! O that they were printed in a book! that they were graven with an iron pen and lead in the rock for ever!* There is a way of writing in the East, which is designed to fix words on the memory, but the writing is not designed to continue. The children in Barbary that are sent to school make no use of paper, Dr. SHAW tells us, (*Trav.* p. 194.) but each boy writes on a smooth thin board, slightly daubed over with whiting, which may be wiped off or renewed at pleasure. There are few that retain what they have learned in their youth; doubtless things were often wiped out of the memory of the Arabs in the days of Job, as well as out of their writing-tables. Job, therefore, says, *O that they were written in a book*, from whence they should not be blotted out! But books were liable to injuries, and for this reason he wishes his words might be even *graven in a rock*, the most lasting way of all. Thus the distinction between *writing* and *writing in a book* becomes perfectly sensible, and the gradation appears in its beauty, which is lost in our translation, where the word *printed* is introduced, which, besides its impropriety, conveys no idea of the meaning of Job, records that are designed to last long not being distinguished from

less durable papers by being printed. HARMER, vol. ii. p. 168. Vide also JONES's *Vindication of the former Part of St. Matthew's Gospel*, chap. xiv. and xv.

“ The use of lead, for preserving documents, was not unknown to the ancients. The *weeks and days* of Hesiod are said to have been inscribed on a leaden table, carefully preserved in the Temple of the Muses: which, when shewn to Pausanias, was almost intirely corroded through age. *Pausanias in Bæoticis*, c. 31. History records that tablets of lead and copper have been indifferently employed for preserving treaties, laws, and alliances. The treaty of the hero, Judas Maccabeus, with the Romans, was on copper or brass, 1 *Mac.* viii. 22. Some writers have asserted that leaden paper, *charta plumbea*, was formerly used: but it is more probable that such paper, if it ever existed, was nothing else than thin plates of lead, reduced to a very great degree of tenuity, by the mallet, (*Montfaucon. Palæog. Græc.* p. 16.) *Montfaucon* assures us (*Antiq. Expliquée*, tom. ii. p. 378.) that, in the year 1699, he purchased at Rome a book consisting intirely of lead, about four inches long, and three inches wide. Not only the two pieces which formed the cover, but also all the leaves, six in number, together with the stick, inserted through the rings which held the leaves together, as well as the hinges and nails, were intirely composed of lead. This volume contained Egyptian gnostic figures, and other unintelligible writing. *Pliny* (xiii. 11.) asserts, that *Olim palmarum foliis scriptitatum, et libris quarundam arborum, postea publica monumenta plumbeis voluminibus, mox et privata linteis confici cœpta, aut ceris.* *At first men wrote on the leaves of the palm, and the bark of certain other trees; but afterwards public documents were preserved on leaden plates or sheets, and those of a private nature on wax or linen.*

By a passage in *Dionysius*, it appears that writing on skin was in use among the early Romans. The custom was of still greater antiquity in other parts of the world. It prevailed amongst the Ionians. HERODOTUS, v. 58. The ancient Persians chronicled their history upon skins. DIODORUS, ii. 32. Linen books were also used by the ancients according to the testimony of *Pliny* and *Vopiscus*.

LIVY speaks of the linen books which were found in the temple of Moneta, iv. 7. That writing on linen was equally customary in the east, may be presumed from the bandages of the mummies, which are often found covered with characters illegible from age. The square characters of the oriental dialects are particularly suited to a woven material : and EICHORN conjectures with great plausibility that the books of the Old Testament were written on linen. *Einl. in Alt. Test.* ii. 3. This custom is still prevalent in the East, as appears from the Moallakat, or linen books of the Arabian poets, which are seen to hang on the temple at Mecca. Sir W. JONES'S *Works*, vol. iv. p. 245. FORBES'S *Oriental Memoirs*, vol. i. p. 450.

No. 506. — xx. 17. *The brooks of honey and butter.*] In these cool countries we have no idea of butter so liquid as described in these words ; it appears among us in a more solid form. But as the plentiful flowing of honey, when pressed from the comb, may be compared to a little river, as it runs into the vessels in which it is to be kept ; so, as they manage matters, butter is equally fluid, and may be described in the same way : “ A great quantity of butter is made in Barbary, which, after it is *boiled* with salt, they put into jars, and preserve for use.” SHAW, p. 169. Streams of butter then, poured, when clarified, into jars to be preserved, might as naturally be compared to rivers, as streams of honey flowing upon pressure into other jars in which it was kept. HARMER, vol. iii. p. 176.

No. 507. — xxi. 33. *The clods of the valley shall be sweet unto him.*] These words seem to suppose that the person buried in a grave may partake in some respects of the prosperous state of the tomb which contains him. Such an idea seems to have been indulged by Sultan Amurath the Great, who died in 1450. “ Presently after his death, Mahomet his sonne, for feare of some innouation to be made at home, raised the siege, and returned to Hadrianople : and afterwards with great solemnitie buried his dead body at the west side of Prusa in the suburbs of the citie, where he now lieth, in a chappell without any rooffe, his graue nothing differing from the manner of the common Turks ; which they say he commanded to be done

n his last will, that the mercie and blessing of God (as he termed it) might come vnto him by the shining of the sunne and moone, and falling of the raine and dew of heauen upon his graue." KNOLLES's *Hist. of the Turks*, p. 332.

No. 508. — xxiv. 8. *They are wet with the showers of the mountains, and embrace the rock for want of a shelter.*] This exactly agrees with what NIEBUHR says of the modern wandering *Arabs* near mount *Sinai*. *Voyage en Arabie*, tom. i. p. 187. "Those who cannot afford a tent, spread out a cloth upon four or six stakes; and others spread their cloth near a tree, or endeavour to shelter themselves from the heat and the rain in the cavities of the rocks."

No. 509. — xxiv. 16. *Dig through houses.*] The houses were built of mud, or at best with bricks formed from it, of a very soft texture, which rendered them liable to such an assault; the thickness of the walls, however, would require considerable labour to penetrate, and consequently digging would be requisite to effect a breach.

"Thieves in Bengal very frequently dig through the mud walls, and under the clay floors of houses, and entering unperceived, plunder them while the inhabitants are asleep." WARD's *View of the Hindoos*, vol. ii. p. 325.

No. 510. — xxvii. 16. *Prepare raiment as the clay.*] D'HERBELOT tells us (p. 208.) that Bokhteri, an illustrious poet of Cufah in the ninth century, had so many presents made him in the course of his life, that at his death he was found possessed of an hundred complete suits of clothes, two hundred shirts, and five hundred turbans; an indisputable proof of the frequency with which presents of this kind are made in the Levant to men of study; and at the same time a fine illustration of *Job's* description of the treasures of the East in his days, consisting of *raiment* as well as silver. HARMER, vol. ii. p. 11.

No. 511. — xxvii. 19. *He shall not be gathered.*] "The heathens had a conceit that the souls of such persons as had not had the due rites of burial paid them, were not admitted into Hades, but were forced to wander a hundred years, a parcel of vagabond ghosts, about the banks of the Styx. Hence we find the ghost of Patroclus supplicating

Achilles to give him his funeral rites. 'Bury me,' says he, 'that I may pass as soon as possible through the gates of Hades.' So speaks Palinurus in *Virgil*; 'Throw upon me some earth, that at last I may obtain rest in death, in quiet habitations.' Here the self-conceited philosopher smiles at the rite of sprinkling the body three times with dust; but this, although misunderstood, and tinged with the fabulous, was borrowed from the Hebrew nation.

"To *gather* denotes, as to the dead, the bringing of their souls to Paradise. Although this cannot be effected by mortals, yet they expressed the benevolent wish that the thing might be. On the other hand, Job says of the rich man, *he shall lie down, but he shall not be gathered*. In the ages which followed, the performance of this rite was termed *sealing*. Of this we have a bright instance in the second book of Esdras: "Wheresoever thou findest the dead, seal them, and bury them;" that is, express the benevolent prayer which is in use amongst the Jews to this day: 'May he be in the bundle of life, may his portion be in Paradise, and also in that future world which is reserved for the righteous.' It would also appear that, in this act of *sealing* a corpse, they either wrote upon the head with ink, or simply made the form with the finger (*Le-hovah*). This at bottom could make no difference in the state of the deceased, but it expressed their desire that such a person might be among those *who are written unto life*. From a passage in *Isaiah* it appears that persons were in use to mark with indelible ink on the hand, the words (*Le-hovah*) the contracted form of this sentence, *I am the Lord's*. This agrees with what Rabbi Simeon says, "The perfectly just are sealed, and in the moment of death are conveyed to Paradise." This sealing St. Paul applies, as far as wishes can go, to Onesiphorus. *May the Lord grant to Onesiphorus, that he may obtain mercy of the Lord in that day!* As many, says the same apostle, *as walk according to this rule, peace be on them, and upon the Israel of God!* Gal. vi. 16.

"Such being marked in death with the expression *belonging to the Lord*, explains this sentence, *the foundation of the Lord standeth sure, having this SEAL, the Lord knoweth them that ARE HIS*. *Hurt not the earth nor the trees*, says

the angel in the book of Revelation, *until we have sealed the servants of our God in their foreheads*. This seal, we are told, is their Father's name; that is, *Le-hovah, the Lord's*, alluding to the Old Testament form. This name Christ says he himself writes, and by doing so, acts the part of the *Kedosh-Israel*, opening where none can shut. This sealing, then, is taking them off by death, and placing them in his Father's house; for after they are so sealed, we find them before the throne, *hungering and thirsting no more*, and the Lamb in the midst of them, and leading them forth into pastures.

“ This ancient rite St. Paul improves upon. Men can in sealing go no farther than wishes, but the spirit of God can do more; *ye are sealed by the Spirit, until the day of redemption*; that is, what others of old may have done symbolically, he will do in reality — he will write upon you *Le-hovah*. This is a seal which no power can erase; it will last until the day of redemption. So in another place he says, *Ye are sealed with the Holy Spirit of promise*. Now the seal *Le-hovah, the Lord's*, not only says they are his, but it is also their memorial through the hidden period, that he will appear, and receive them unto himself, and in this way the seal itself has in it the nature of a promise.” BENNET'S *View of the intermediate State*, p. 353—356.

No. 512. — xxvii. 21. *The east-wind carrieth him away, and he departeth; and as a storm hurleth him out of his place.*] The ancients were persuaded that some persons were carried away by storms and whirlwinds. HOMER gives us an instance of this, making one exclaim,

*Snatch me, ye whirlwinds, far from human race,
Toss'd through the void illimitable space.* Odyss. b. xx.

See also *Isaiah* xli. 16.

No. 513. — xxix. 3. *When his candle shone upon my head.*] The tents of princes are frequently illuminated as a mark of honor and dignity. NORDEN tells us (part ii. p. 45.) that the tent of the bey of Girge was distinguished from the other tents by forty lanterns suspended before it, in form of chequer work. If this was the custom formerly, it is possible that these words of Job might have a reference

to it. *Oh, that it were with me as in months past, as in the days when God preserved me, when his candle shone upon mine head, (when I returned prosperous from expeditions against the enemies of my tribe, and had my tent adorned with lamps) and I passed through the night by the light of it.*

The houses of Egypt, according to *Maillet*, are never without lights in the night-time. If such were the ancient custom not only of Egypt, but of the neighbouring countries of Judea and Arabia, it will strongly illustrate this passage. *Mr. Scott*, however, thinks that there is probably an allusion to the lamps, which hung from the ceiling in the banquet-rooms of the wealthy Arabs; not unlike what *VIRGIL* mentions in the palace of Dido,

— dependent lychni laquearibus aureis

Incensi.

Æn. i. 730.

From gilded roofs depending lamps display

Nocturnal beams that imitate the day.

DRYDEN.

See also *Lucretius*, ii. 24.

No. 514. — xxix. 6. *Washed my steps with butter.*] *Chandler*, in his travels, particularly observes that it was usual for men to tread on skins of cream, in order to separate the butter from its more watery part. This article was sometimes made in very large quantities; on which account such a method might be preferred for expedition. This circumstance *Mr. HARMER* considers (vol. iii. p. 173.) as a very natural explanation of the phrase, *I washed my steps with butter.* *HASSELQUIST* mentions a custom of the Greek ecclesiastics at Magnesia, “The priests having waited and dried their feet, (their guests) anointed them with fresh butter, which as they told me, was made of the first milk of a young cow.” Perhaps the first milk of a cow which had recently calved. *Bruce* says that the king of Abyssinia anoints his head daily with butter.

No. 515. — xxix. 7. *I prepared my seat in the street.*] Sitting upon a cushion is an expression of honor; and preparing a seat for a person of distinction seems to mean, laying things of this kind on a place where such a one is to sit. *CHARDIN* says, “It is the custom of Asia for persons in common not to go into the shops of that country, which

are mostly small, but there are wooden seats on the outside, where people sit down; and if it happens to be a man of quality, they lay a cushion there. The people of quality cause carpets and cushions to be carried every where that they like, in order to repose themselves upon them more agreeably." It is then extremely natural to suppose that Job sent his servants to lay a cushion or a carpet upon one of the public seats, or some such place. Eli's seat by the way side, 1 *Sam.* iv. 13. was a seat adorned, we may believe, after the same manner. *Harmer*, vol. ii. p. 59.

Job here speaks of himself as a civil magistrate, as a judge upon the bench, who had a seat erected for him to sit upon whilst he was hearing and trying causes: and this was set up in the street, in the open air, before the gate of the city, where great numbers might be convened, and hear and see justice done. The Arabs to this day hold their courts of justice in an open place, under the heavens as in a field, or a market place. See *NORDEN'S Travels in Egypt*, vol. ii. p. 140.

"When we had reached Zengan, the ambassador paid a visit to the Prince Governor, a youth of very amiable manners. On approaching his habitation, we found carpets spread under a wall in the street, where his vizier was seated transacting business." *MORIER'S Second Journey through Persia*, p. 208.

"Sometimes the Kaïd gives audience at the door of his house: in this case he is seated in a chair, and a crowd presses round him." *Travels of ALI BEY*, vol. i. p. 17.

No. 516. — xxix. 8. *The aged arose and stood up.* "This is a most elegant description, and exhibits most correctly that great reverence and respect which was paid even by the old and decrepit, to the holy man in passing along the streets, or when he sat in public. They not only rose, which in men so old and infirm was a great mark of distinction, but they stood; they continued to do it, though even the attempt was so difficult." *LOWTH'S Lect.* vol. ii. p. 412.

No. 517. — xxix. 19. *The dew lay all night upon my branch.* It is well known that, in the hot eastern countries, where it rarely rains during the summer months, the copious

dews which fall there during the night contribute greatly to the nourishment of vegetables in general. "This dew," says HASSELQUIST, speaking of the excessively hot weather in Egypt, "is particularly serviceable to the trees, which would otherwise never be able to resist this heat; but with this assistance they thrive well and blossom, and ripen their fruit." *Travels*, p. 455. So also VOLNEY, (*Voyage*, tom. i. p. 51.) "*Dans l'Egypte, outre la somme d'eau dont la terre fait provision, lors de l'inondation, les rosées, qui tombent dans les nuits d'été, suffisent à la végétation.*" "At Bushire, the nocturnal dews are so heavy as to surpass those of Portugal: and, during the summer months, all without doors is as wet as though torrents of rain had fallen, while those who sleep on the roofs of their houses, find their bed coverings completely saturated." PORTER'S *Travels in Persia*, vol. ii. p. 123. Comp. *Hag.* i. 10. 1 *Kings* xvii. 1 *Zech.* viii. 12. See SHAW'S *Trav.* p. 440., and NIEBUHR, *Déscript. de l'Arabie*, p. 8.

No. 518. — xxx. 4. *Who cut up mallows by the bushes, and juniper roots for their meat.*] BIDDULPH (*Collection of Voyages and Travels from the Library of the Earl of Oxford*, p. 807.) says he "saw many poor people gathering mallows and three-leaved grass, and asked them what they did with it: they answered, it was all their food; and that they boiled it, and did eat it. Then we took pity on them, and gave them bread, which they received very joyfully, and blessed God that there was bread in the world." *Harmer*, vol. iii. p. 166. *Herodotus* informs us, lib. viii. cap. 115. that when the routed army of *Xerxes* was fleeing from Greece, such of them as could not meet with better provision, τῶν δένδρεων τὸν φλόιον περιλεπόντες, καὶ τὰ φύλλα καταδρεπόντες κατησθιον, ὁμοίως τῶν τε ἡμερῶν καὶ τῶν ἀγρίων, καὶ ἐλίπον ἔδεν· ταῦτα δ' ἐποίησεν ὑπὸ λιμῆς, were compelled by hunger to eat the *bark* and *leaves* which they stripped off all kinds of trees. And during the siege of *Ispahan* by *Maghmud*, in the year 1722, "the people fed on the *bark of trees* and *leaves*." HANWAY'S *Revolutions of Persia*, vol. iii. p. 143. And we are told that in Lapland the *tops* and *bark* of the *pine* serve the people for *bread*, *salt*, and *spices*; and even in Sweden, *Scheffer Lappon*, p. 247. "the

poorest sort in many places remote from traffick, are obliged to grind the *bark of birch trees* to mix with their corn, and make bread, of which they have not always plenty." *Complete System of Geography*, vol. i. p. 930.

"So extreme was the pressure of want, that the Nezam, as we were informed, had confined upwards of two thousand of the poor people, in order to prevent them from leaving the district altogether; and allowed a small daily pittance of money to each individual, that would just keep him alive, in a famishing state. Many poor persons who, having women and children dependant upon them, cannot be subjected to this confinement, and at the same time are, by this circumstance, less able to migrate, go daily into the fields, and dig up the roots of weeds and thistles, which they carry home and cook for food." JOHNSON'S *Journey from India*, p. 124. 130.

No. 519. — xxx. 22. *Thou liftest me up to the wind, thou causest me to ride upon it, and dissolvest my substance.*] Amongst other interpretations given of this passage, the editor of CALMET'S *Dictionary* refers to a *sand-storm*, and justifies the application of such an idea by the following extract from Mr. BRUCE. "On the 14th, at seven in the morning, we left Assa Hagga, our course being due north. At one o'clock we alighted among some acacia trees at Waadi el Halboub, having gone twenty-one miles. We were here at once surprised and terrified by a sight surely one of the most magnificent in the world. In that vast expanse of desert, from W. and to N. W. of us, we saw a number of prodigious *pillars of sand* at different distances, at times *moving with great celerity*, at others stalking on with majestic slowness; at intervals we thought they were coming in a very few minutes to overwhelm us; and small quantities of sand did actually more than once reach us. Again they would retreat so as to be almost out of sight, *their tops reaching to the very clouds*; their tops often separated from the bodies; and these, once disjoined, *dispersed in the air*, and did not appear more. Sometimes they were broken near the middle, as if struck with a large cannon shot. About noon they began to advance with considerable swiftness upon us, the wind being very strong

at north. Eleven of them ranged along side of us about the distance of three miles. The greatest diameter of the largest appeared to me at that distance as if it would measure ten feet. They retired from us with a wind at S. E., leaving an impression upon my mind to which I can give no name, though surely one ingredient in it was fear, with a considerable deal of wonder and astonishment. It was in vain to think of flying; the swiftest horse, or fastest sailing ship, could be of no use to carry us out of this danger, and the full persuasion of this rivetted me as if to the spot where I stood, and let the camels gain on me so much in my state of lameness, that it was with some difficulty I could overtake them." *Travels*, vol. iv. p. 553. If this quotation is allowed to explain the imagery used by Job, we see a magnificence in it not before apparent. "We see how Job's dignity might be exalted in the air, might rise to great grandeur, importance, and even terror, in the sight of beholders; might ride upon the wind, which bears it about, causing it to advance or to recede; and, after all, when the wind diminishes, might disperse this pillar of sand into the undistinguished level of the desert. This comparison seems to be precisely adapted to the mind of an Arab, who must have seen, or have been informed of, similar phenomena in the countries around him."

Previously to the approach of a Shummall, the air became always extremely heavy, and the atmosphere, from being apparently loaded with sand, which the force of partial gusts of wind had carried up in the shape of pillars, and these were constantly observed sweeping in different directions across the plain. I never heard of any accident occurring from these moving pillars of sand, nor did the natives appear to entertain any particular dread of them. SALT's *Voyage to Abyssinia*, p. 180.

"When there was a perfect calm, partial and strong currents of air would arise, and form whirlwinds, which produced high columns of sand all over the plain. Those that we saw at Shiraz were formed and dissipated in a few minutes: nor is it the nature of this phenomenon to travel far, it being a current of air that takes its way in a capricious

and sudden manner, and is dissolved by the very nature of its formation. Whenever one of them took our tents, it generally disturbed them very materially, and frequently threw them down. Their appearance was that of water-spouts at sea, and perhaps they are produced in the same manner." MORIER'S *Second Journey through Persia*, p. 97.

"Clouds or rather pillars of sand were frequently whirled along the plain, their heads apparently elevated many hundred yards, but their bases, fortunately of narrow compass; for houses, tents, travellers, whatever objects stood in their direction, were involved and almost overwhelmed in dust." SIR W. OUSELEY'S *Travels in the East*, vol. ii. p. 213. ALI BEY'S *Travels*, vol. i. p. 144.

No. 520. — xxx. 23. *Death, the house appointed for all living.*] Those expressions in which the grave is described as *the house appointed for all living*, the *long home* of man, and *the everlasting habitation*, are capable of much illustration from antiquity. MONTFAUCON says, "We observed in the fifth volume of our *Antiquity* a tomb styled *quietorium*, a resting-place. *Quiescere*, to rest, is often said of the dead in epitaphs. Thus we find in an ancient writer a man speaking of his master who had been long dead and buried, *cujus ossa bene quiescant*; may his bones rest in peace. We have an instance of the like kind in an inscription in GRUTER (p. 696.) and in another (p. 594.) *fecit sibi requietorium*, he made himself a resting-place.

"This resting-place is called frequently, too, an *eternal house*. In his life-time he built himself an eternal house, says one epitaph. He made himself an eternal house with his patrimony, says another. He thought it better, says another, to build himself an eternal house, than to desire his heirs to do it. They thought it a misfortune when the bones and ashes of the dead were removed from their place, as imagining the dead suffered something by the removal of their bones. This notion occasioned all those precautions used for the safety of their tombs, and the curses they laid on those who removed them."

"I passed through the burial ground of the Jews the other day. Some of the tombs are handsomely constructed, and have Hebrew inscriptions in prose and verse. This

mansion of the dead is called by the Jews, *Beth Haiim*, or the house of the living." BUCHANAN'S *Christian Researches*, p. 206.

No. 521. — xxxi. 20. *The fleece of my sheep.*] It was common in Judea, and possibly in other eastern countries, to clothe their sheep to keep their wool clean from dirt and filth. HORACE seems to allude to this custom when, speaking of the Tarentine sheep, he says,

Dulce pellitis ovibus Galesi
Flumen.

B. ii. Od. 6.

This practice was unquestionably designed to enhance the value of the fleece, and render the wool itself more useful and excellent.

No. 522. — xxxi. 26, 27. *Kissed my hand.*] "If (says PITTS) an inferior comes to pay his respects to a superior, he takes his superior's hand, and kisses it, afterwards putting it to his forehead. But if the superior be of a condescending temper, he will snatch away his hand as soon as the other has touched it: then the inferior puts his own fingers to his lips, and afterwards to his forehead, and sometimes the superior will also in return put his hands to his lips." P. 66. Thus also IRWIN, (*Voyage*, p. 268.) "When the shaik of Ghinnah held a court of justice, and had condemned his vizier, he was immediately surrounded by a crowd of his courtiers, who *kissed his hands*, embraced his knees, and interceded with him for the pardon of the vizier." If Job had done this in the case he refers to, it would have been an *idolatrous* action, notwithstanding it is exactly agreeable to the *civil* expressions of respect which obtain in the East. MINUTIUS FELIX (*De Sacrif.* cap. 2. *ad fin.*) remarks, that when Cæcilius observed the statue of Serapis, *Ut vulgus superstitiosus solet, manum ori admovens, osculum labiis pressit.* According to the custom of the superstitious vulgar, he moved his hand to his mouth, and kissed it with his lips. TURNER'S *Tour in the Levant*, vol. ii. p. 360, 368.

No. 523. — xxxi. 35, 36. *That mine adversary had written a book! surely I would take it upon my shoulder, and bind it as a crown to me.*] From the following extracts it appears what is the customary kind of homage, which, in the

East, is paid not only to sovereignty, but to communications of the sovereign's will, whether by word or letter. "When the Mogol, by letters, sends his commands to any of his governors, these papers are entertained with as much respect as if himself were present; for the governor, having intelligence that such letters are coming near him, himself, with other inferior officers, rides forth to meet the *patamar*, or messenger, that brings them, and as soon as he sees those letters, he alights from his horse, falls down on the earth, and takes them from the messenger, *and lays them on his head, whereon he binds them fast*: then retiring to his place of public meeting, he reads, and answers them." Sir THOMAS ROE'S *Embassy*, p. 453.

"The letter which was to be presented to the new monarch was delivered to the general of the slaves, it was put up in a purse of cloth of gold, drawn together with strings of twisted gold and silk, with tassels of the same, and the chief minister put his own seal upon it; nor was any omitted of all those knacks and curiosities, which the oriental people make use of in making up their epistles."

"The general threw himself at his majesty's feet, bowing to the very ground: then rising upon his knees, he drew out of the bosom of his garment the bag, wherein was the letter which the assembly had sent to the new monarch. Presently he opened the bag, took out the letter, *kissed it, laid it to his forehead*, presented it to his majesty, and then rose up." CHARDIN'S *Coron. of Soleiman*, p. 44.

When he was admitted to the royal presence, he passed through the crowd of officers and nobles who surrounded his Persian Majesty, and held up the imperial letter from his own sovereign, in the right hand, and with the left performed the usual ceremony of salutation. "I kissed," says he "the imperial letter; placed it twice on my head, and presented it to the Shah, who raised himself on his knees to receive it; and having kissed the precious epistle, made a sign to the Kislär Agha; this officer, chief of the eunuchs, took the letter, kissed it, placed it on his head, and held it between his hands." *Relation de DOURRY EFFENDI, &c. Paris 1810. 8vo. p. 15.* MALCOLM'S *Hist. of Persia*, vol .ii. p. 565. WITTMAN'S *Trav. in Turkey*. p. 326.

M'MICHEL'S *Journey to Constantinople*, p. 215. LIGHT'S *Travels in Egypt*, p. 233. To such a custom as is here described Job seems to allude in this passage. BURCKHARDT'S *Travels in Nubia*, p. 453.

No 524. — xxxii. 21. *Neither let one give flattering titles unto man.*] The Hebrew word here used signifies to surname, or more properly to call a person by a name which does not strictly belong to him, and that generally in compliment or flattery. Mr. Scott on this passage informs us from *Pococke*, that “the Arabs make court to their superiors by carefully avoiding to address them by their proper names, instead of which they salute them with some title or epithet expressive of respect.” BURCKHARDT'S *Travels in Nubia*, p. 453.

No. 525. — xxxvii. 9. *Out of the south cometh the whirlwind.*] M. Savary, speaking of the southern wind, which blows in Egypt from February to May, says, it fills the atmosphere with a subtle dust, which impedes respiration, and brings with it pernicious vapours. Sometimes it appears only in the shape of an impetuous whirlwind, which passes rapidly, and is fatal to the traveller, surprised in the middle of the deserts. Torrents of burning sand roll before it, the firmament is enveloped in a thick veil, and the sun appears of the colour of blood. Sometimes whole caravans are buried in it. Does not Job allude to this wind when he says, *Out of the south cometh the whirlwind?*

Ezekiel speaks of a whirlwind that came from the North, ch. i. 4. but this was what appeared to him in a vision, and, therefore, might not be according to the course of nature; however, historians inform us they sometimes really arise from thence. So the Archbishop of Tyre, speaking of a battle between the prince of Antioch, and Doldequin, king of Damascus, attended by some powerful Turcoman and Arab warriors, tells us, “that in the heat of the fight, a most terrible whirlwind, arising from the North, appeared in the field of battle, exerting its violence on the ground in the sight of all, and in passing farther on, brought with it such a quantity of dust, which it had taken up, that it so filled the eyes of the troops on both sides as to incapacitate

them from fighting; and at length, raising itself up, with a circular motion, mounted high up into the air." *Gesta Dei*, p. 821.

No. 526. — xxxvii. 22. *Fair weather cometh out of the north.*] The Hebrew word for fair weather is rendered by the LXX. Νεφη χρυσαυγέα, *gold-coloured clouds*. An old Greek tragedian, quoted by Grotius, speaks of Χρυσωπος Αἰθερ, *the gilded ether*. Varro uses the phrase, *aurescit aer, the air is gilded*. The poets abound with passages comparing the solar orb or light to gold. Thus VIRGIL, *Georg.* i. 232. calls the sun *aureus*, or golden: and MILTON, *Par. Lost*, b. iii. 572, mentions

The golden sun in splendor likest heav'n.

And THOMSON, in his description of a summer's morning, introduces,

—— the mountain's brow

Illumin'd with fluid gold.

Summer, lin. 83.

No. 527. — xxxviii. 14. *It is turned as clay to the seal.*] The birds pillage the granary of Joseph extremely, where the corn of Egypt is deposited, that is paid as a tax to the Grand Signior; for it is quite uncovered at the top, there being little or no rain in that country; its doors, however, are kept carefully sealed, but its inspectors do not make use of wax upon this occasion, but put their seal upon a handful of clay, with which they cover the lock of the door. This doubtless is what is referred to in these words, *It is turned as clay to the seal*. HARMER, vol. ii. p. 457.

No. 528 — xli. 1. *Canst thou draw out leviathan with an hook?*] From this passage HASSELQUIST (*Travels*, p. 440.) observes, that the leviathan "means a crocodile by that which happens daily, and without doubt happened in Job's time, in the river Nile; to wit, that this voracious animal, far from being *drawn up by a hook*, bites off and destroys all fishing-tackle of this kind, which is thrown out in the river. I found, in one that I opened, *two hooks*, which it had swallowed, one sticking in the stomach, and the other in a part of the thick membrane which covers the palate."

No. 529. — xli. 7. *Or his head with fish-spears?*] The Hebrew root of the word rendered *fish-spears* seems to have no connection in sense with spears. The Hebrew phrase may mean *to insert, place, or set in*; the Chaldee Targum on this verse runs literally thus: *Is it possible that thou shouldst place his skin in the booth, and his head in the shed or hut for fish?* Agreeably to this idea the whole verse may refer, as *Gusset* has observed, to the fishermen's custom of hanging up in their huts, the skins or heads of the strange or monstrous fishes they had taken; as hunters did those of wild beasts, and as our fox-hunters still nail up against the stable door the heads of the foxes they have killed. PARKHURST'S *Heb. Lex.* p. 614. ed. 4.

No. 530. — xli. 20. *Out of his nostrils goeth smoke as out of a seething pot or caldron.*] This last word is usually translated a rush or a bulrush, and may probably refer to an ancient custom in the East of placing dishes of food on mats. D'ARVIEUX says (*Voy. dans la Pal.* p. 29.) that a supper, which the inhabitants of a village in Palestine prepared for him, consisted of fried fish, eggs, rice, &c. placed upon a mat, or a round table made of straw stitched together. If the word rendered a *caldron* in this passage have this meaning, it gives a very natural sense to the text, and is much more intelligible than the idea which some have attached to it. HARMER, vol. i. p. 359.

No. 531. — xlii. 14. *And he called the name of the first Jemima.*] To vary names by substituting a word similar in sound is very prevalent in the East. The following extract from Sir THOMAS ROE (p. 425.) is a striking example of this circumstance. "They speak very much in honour of Moses, whom they call *Moosa calim Alla*, Moses the publisher of the mind of God: so of Abraham, whom they call *Ibrahim carim Alla*, Abraham the honored, or the friend of God: so of Ishmael, whom they call *Ismal*, the sacrifice of God: so of Jacob, whom they call *Acob*, the blessing of God: so of Joseph, whom they call *Eesoff*, the betrayed for God: so of David, whom they call *Dahood*, the lover and praiser of God: so of Solomon, whom they call *Selymon*, the wisdom of God: all expressed in short Arabian words, which they sing in ditties, unto their par-

ticular remembrances. Many men are called by these names: others are called Mahmud, or Chaan, which signifies the moon: or Frista, which signifies a star. And they call their women by the names of spices or odours; or of pearls or precious stones; or else by other names of pretty or pleasing signification. So Job called his daughters."

No. 532. — PSALM xvi. Title.

Michtam.

D'HERBELOT observes of the works of seven of the most excellent Arabian poets, that they were called Al Modhahebat, which signifies golden, because they were written in letters of gold upon Egyptian paper. (P. 586.) Might not the six psalms which are thus distinguished be so called, on account of their having been on some occasion or other written in letters of gold, and hung up in the sanctuary? *Ainsworth* supposes that Michtam signifies a *golden jewel*. Such a title would have been agreeable to the eastern taste, as *D'Herbelot* has mentioned a book intitled, *Bracelets of Gold*. Writing in letters of gold still continues in the East. MAILLET, speaking of the royal Mohammedan library in Egypt, says, the greatest part of these books were written in letters of gold, such as the Turks and Arabs, even of our time, make use of in the titles of their books. *Lett.* xiii. p. 189. The Persians are fond of elegant manuscripts gilt and adorned with garlands of flowers. JONES's *Persian Grammar*, p. 144. On the title of this psalm the reader may consult with advantage SONNTAGIO *Tituli Psalmorum*, p. 344—354.

No. 533.—xviii. 33. *He maketh my feet like hind's feet.*] This was reckoned a very honourable qualification amongst the ancient warriors, who, as they generally fought on foot, were enabled by their agility and swiftness speedily to run from place to place, to give orders, attack their enemies, defend their friends, or for any other purposes the service might require of them. Achilles was ποδας ωκυς, swift-footed. VIRGIL's Nisus is hyperbolically described,

Et ventis et fulminis ocior alis.

Æn. v.

It was one of the warlike Camilla's excellences that she was able

———— Cursû pedum prævertere ventos.

Æn. vii.

See also 2 *Sam.* i. 23. 1 *Chron.* xii. 8.

Few creatures exceed the antelope in swiftness. See SHAW'S *Trav.* vol. ii. p. 278. 8vo. HASSELQUIST'S *Trav.* p. 190.

The circumstance of standing on the high places or mountains is applied to the hind or stag by XENOPHON, *Lib. de Venat.*

No. 534. — xviii. 34. *He teacheth my hands to war, so that a bow of steel is broken by mine arms.*] This was an argument of great strength. Thus in the story of the bow of Ulysses, which none of the suitors were able to draw, it is said,

*So the great master drew the mighty bow,
And drew with ease ; one hand aloft display'd
The bending horns, and one the string essay'd.*

Odyss. lib. xxi. 409.

When Ulysses had thus bent his bow, and shot the arrows through the rings, he glories, and says to his son Telemachus,

———— *Nor have I wrought thee shame ;
Nor err'd this hand unfaithful to its aim ;
Nor prov'd the toil too hard ; nor have I lost
That ancient vigor, once my pride and boast.*

POPE.

HERODOTUS tells us that when Cambyses sent his spies into the country of Ethiopia, the king of that country, well understanding the intention of their coming, said to them, when the Persians can easily draw bows of this largeness, then let them invade the Ethiopians. He then unstrung the bow, and gave it them to carry to their master. *Thalia, c. 21.*

No. 535. — xix. 5. *Which is as a bridegroom coming out of his chamber.*] Marriages among the Hebrews were performed with great public rejoicings. Among other rites then in use BUXTORF (*Synagoga Jud.*) informs us, that it was usual for a tent or canopy to be pitched in the open air, in which the bride and bridegroom met ; and the bride

being delivered to the bridegroom, they came forth with great pomp and joy.

No. 536. — xix. 10. *Sweeter also than honey and the honey-comb.*] There is no difference made amongst us between the delicacy of honey in the comb and that which is separated from it. From the information of Dr. HALLEY concerning the diet of the Moors of Barbary, we learn that they esteem honey a very wholesome breakfast, “and the most delicious, that which is in the comb, with the young bees in it, before they come out of their cases, whilst they still look milk-white.” *Miscellanea Curiosa*, vol. iii. p. 382. The distinction made by the Psalmist is then perfectly just, and conformable to custom and practice, at least of more modern, and probably equally so of ancient times.

No. 537. — xx. 5. *In the name of our God we will set up our banners.*] The banners formerly so much used were a part of military equipage, borne in times of war to assemble, direct, distinguish, and encourage the troops. They might possibly be used for other purposes also. Occasions of joy, splendid processions, and especially a royal habitation, might severally be distinguished in this way. The words of the Psalmist may perhaps be wholly figurative: but if they should be literally understood, the allusion of erecting a banner in the name of the Lord, acknowledging his glory, and imploring his favour, might be justified from an existing practice. Certain it is that we find this custom prevalent on this very principle in other places, into which it might originally have been introduced from Judæa. Thus Mr. TURNER (*Embassy to Tibet*, p. 31.) says, “I was told that it was a custom with the soobah to ascend the hill every month; when he sets up a white flag, and performs some religious ceremonies, to conciliate the favour of a dewta, or invisible being, the genius of the place, who is said to hover about the summit, dispensing at his will good and evil to every thing around him.”

The Khalifs, along with the Alcab or Titles, used to send to their feudatory princes a banner, which, while they preserved their allegiance, was always carried before them. It was thus that the Khalif Vathek invested Thaber ben

Abdallah about the year 873, in the principality of Khorassan. RICHARDSON'S *Diss. on East.* p. 269. Ed. ii.

No. 538. — xxiii. 5. *Thou anointest my head with oil.*] The Psalmist here alludes to the custom of eastern countries at feasts in anointing the heads of the guests with oil. *Eccl.* ix. 7, 8. *Matt.* vi. 17. On certain occasions the head was anointed, as well as other parts of the body. Hence PROPERTIUS,

Terque lavet nostras spica Cilissa comas. Lib. iv. El. 6. v. 74.

In the time of HOMER it was usual both to wash and anoint before meals, not the head only, but the feet also. *Iliad*, x. 577. *Odyss.* iii. 466. viii. 454. x. 450. See *Luke* vii. 38. 46. *Eccles.* ix. 8. It is spoken of as an ancient custom by ARISTOPHANUS (*Vesp.* p. 473.) for daughters to anoint the feet of their parents after they had washed them.

No. 539. — xxiii. 5. *Thou anointest my head with oil: my cup runneth over.*] In the East the people frequently anoint their visitors with some very fragrant perfume; and give them a cup or a glass of some choice wine, which they are careful to fill till it runs over. The first was designed to shew their love and respect; the latter to imply that while they remained there, they should have an abundance of every thing. To something of this kind the Psalmist probably alludes in this passage. HOMER, *Odyss.* K. 364. T. 505. Ψ. 154. Ω. 365.

The custom here alluded to continues in the present day. Captain JAMES WILSON says, "I once had this ceremony performed on myself in the house of a great and rich Indian, in the presence of a large company. The gentleman of the house poured upon my hands and arms a delightful odoriferous perfume, put a golden cup into my hands, and poured wine into it till it ran over; assuring me, at the same time, that it was a great pleasure to him to receive me, and that I should find a rich supply in his house." GRIFFIN'S *Memoirs of Captain James Wilson*, 3d Edit. 12mo. p. 99.

No. 540. — xxvi. 6. *I will wash my hands in innocence, so will I compass thine altar, O Lord.*] It was usual for the priests to go round the altar, when they had laid the sacrifice upon it, and bound it to the horns of it at the

four corners, and there sprinkled and poured out the blood, *Ps.* xliii. 4.: in order to which they washed their hands. In the worship of the heathen, the same ceremony was performed before the commencement of the service; so **TIBULLUS**:

————— *Purâ cum veste venite,*
Et manibus puris sumite fontis aquam. Lib. ii. El. i. 15.

But come ye pure, in spotless garbs array'd,
For you the solemn festival is made:
Come, follow thrice the victim round the lands,
In running water purify your hands. GRAINGER.

It was customary to form a ring round the altar. The heathens sometimes danced round their deities. **CALLIMACHUS** *Hymn. in Dian.* v. 267. *Philo* perhaps refers to some such custom, when he says that God delights in fireless altars, round which the virtues dance. See *Psalm* vii. 7. and **SPENCER** *de Leg. Heb.* tom. 2. **EWALDI** *Emblemata Sacra.* vol. ii. p. 36.

No. 541. — xxviii. 2. *When I lift up my hands toward thy holy oracle.*] Lifting up the hands was a gesture commonly used in prayer by the Jews. There are many instances to prove that it was practised by the heathens also. See **HOMER**, *Il.* v. 174. So also **HORACE**:

Cœlo suspinas si tuleris manus
Nascente lunâ ————— B. iii. Od. 23. 1.

Other instances may be found in **VIRGIL**, *Æn.* ii. and x.

This was the posture of the primitive Christians in prayer. They stood, and directed their eyes towards heaven, with expanded hands. **TERTULLIAN** *Apolog.* c. 30. p. 30. *Rigalt.* 1641. **CLEMENS Alexandrinus** *Stromata.* lib. ii. p. 722. *Paris* 1629. **APOLLONIUS RHODIUS**, *Argon.* lib. i. v. 241. **EURIPIDES**, *Helena.* v. 1101.

No. 542. — xxx. Title. *A psalm and song at the dedication of the house of David.*] It was common when any person had finished a house and entered into it, to celebrate it with great rejoicing, and keep a festival, to which his friends were invited, and to perform some religious ceremonies to secure the protection of heaven. Thus, when

the second temple was finished, the priests, and Levites, and the rest of the captivity, kept the dedication of the house of God with joy, and offered numerous sacrifices, *Ezra* vi. 16. We read in the New Testament of the feast of the dedication, appointed by Judas Maccabæus in memory of the purification and restoration of the temple of Jerusalem, after it had been defiled and laid in ruins by Antiochus Epiphanes; and celebrated annually, to the time of its destruction by Titus, by solemn sacrifices, music, songs and hymns to the praise of God; and feasts, and every thing that could give the people pleasure, for eight days successively. JOSEPHUS, *Ant.* l. xii. § 7. This was customary even amongst private persons. *Deut.* xx. 5. The Romans also dedicated their temples and their theatres. SUET. *Octav.* c. xliii. § 13. So also they acted with respect to their statues, palaces, and houses. CHANDLER'S *Life of David*, vol. ii. p. 8.

No. 543. — xxxii. 4. *My moisture is turned into the drought of summer.*] In England and the neighbouring countries it is common for rain to fall in all months of the year. But it is not so in the Levant. Egypt has scarce any rain at all, and Dr. SHAW affirms that it is as uncommon in what they call at Algiers the Desert, which is the most southern part of that country. These, however, are peculiar cases. Rain indiscriminately in the winter months, and *none at all* in the summer, is what is most common in the East. JACOBUS DE VITRIACO assures us it is thus in Judea; for he observes that “lightning and thunder are wont, in the western countries, to be in the summer, but happen in the Holy Land in winter. In the summer it seldom or never rains there: but in winter, though the returns of rain are not so frequent, after they begin to fall they pour down for three or four days and nights together as vehemently as if they would drown the country.” *Gesta Dei per Francos*, vol. i. p. 1097. The withered appearance of an eastern summer, which is very dry, is doubtless what the Psalmist refers to when he says, *my moisture is turned into the drought of summer.* The reference is not to any particular year of drought, but to what commonly occurs. HARMER, vol. i. p. 6.

No. 544. — xxxv. 6. *Let their way be dark and slippery.]* This is an allusion to some of the valleys in the land of Palestine, which were dark, and the roads in them very smooth and slippery. MAUNDRELL'S *Travels*, p. 7.

No. 545. — xxxv. 7. *They have hid for thee their net in a pit.]* This is said in allusion to the custom of digging pits, and putting nets into them, for the purpose of catching wild beasts; they were covered with straw, or dust, or such like things, that they might not be discerned.

Captain KNOX (*Historical Relation of Ceylon*, part i. chap 6.) says, that the inhabitants of that island catch the wild boar in pits dug to a convenient depth, with sharp stakes fastened and concealed within them.

“ The Arabs dig a pit where the lions are observed to enter, and covering it slightly with reeds, or small branches of trees, they frequently decoy and take them. *Pliny* has taken notice of the same practice.” SHAW'S *Trav.* p. 172. 4to.

No. 546. — xxxv. 16. *With hypocritical mockers in feasts.]* This may probably refer to some of Saul's courtiers, who were parasites and flatterers, and made it their business at Saul's table and in their banquetings to mock at David. They were *hypocritical mockers of or for a piece of bread*, as it may be rendered: the same word is used for a pasty or cake, and for flatterers: they used at their feasts to throw a pasty baked with honey to parasites. WEEMSE'S *Christ. Syn.* l. i. c. 6. p. 209.

No. 547. — xlii. 3. *My tears have been my meat day and night.]* It seems odd to an English reader to represent tears as meat or food; but we should remember that the sustenance of the ancient Hebrews consisted for the most part of liquids, such as broth, pottage, &c.

Thus also OVID:

Cura dolorque animi lachrymæque alimenta fuere. *Met.* l. x. v. 75.

Rore mero lachrymisque suis jejunia pavit. *Met.* l. iv. v. 263.

No. 548. — xliv. 20. *Stretched out our hands.]* The stretching out of the hand towards an object of devotion, or an holy place, was an ancient usage among both Jews and heathens, and it continues in the East to this time.

PITTS, in his account of the religion and manners of the Mahometans, speaking of the Algerines throwing wax-candles and pots of oil over-board, to some Marabbot (or Mohammedan saint,) says, “when this was done, they all together *held up their hands*, begging the Marabbot’s blessing, and a prosperous voyage.” (P. 17.) This custom he frequently observed in his journey. See *Exod.* ix. 29. 1 *Kings* viii. 22. *Psalms* cxliii. 6.

No. 549. — xlv. 3. *Gird thy sword upon thy thigh.*] The eastern swords, whose blades are very broad, are worn by the inhabitants of these countries *under their thigh* when they travel on horseback. *Chardin* takes notice of these particulars. He says, the eastern people have their swords hanging down at length, and the Turks wear their swords on horseback under their thigh. This passage and *Sol. Song* iii. 8. shew they wore them after the same manner anciently. *HARMER*, vol. i. p. 448.

The arms of the ancient Gauls were, a long sword *hanging by a belt on the right thigh*, a lance, &c. *ADAM’S Summary*, p. 545.

Girding on the royal sabre, was with the Persian kings a solemn pledge, that the sacred weapon should be employed in the defence and support of the Sheah faith. *MALCOLM’S History of Persia*, vol. ii. p. 288.

“The first care of an Ottoman prince, when he comes to the throne, is, to let his beard grow, to which Sultan Mustapha added, the dying of it black, in order that it might be more apparent on the day of his first appearance, when he was to gird on the sabre, a ceremony by which he takes possession of the throne.” *Baron DU TOTT*, vol. i. p. 117.

“In a few days Mahomed Jaffer was proclaimed by the Khan, Governor, *pro tempore*, till the arrival of his brother, and was invested in this dignity by the girding of a sword on his thigh, an honor which he accepted with a reluctance, perhaps not wholly feigned.” *MORIER’S Journey through Persia*, p. 25.

No. 550. — xlv. 9. *Kings’ daughters were among thy honorable women; upon thy right hand did stand the queen in gold of Ophir.*] It was the custom anciently in the East,

and it is still among the Turkish princes, to have one among their many wives superior to all the rest in dignity. Lady M. W. MONTAGUE tells us (vol. ii. p. 156.), that she learned from the Sultana Hafiten, favourite of the late emperor Mustapha, that the first those princes made choice of was always after the first in rank, and not the mother of the eldest son, as other writers would make us believe. See also 2 *Chron.* xi. 21, 22. 2 *Chron.* xv. 16.

“ Although the chiefs of the country by ancient custom assume the privilege of marrying several wives, yet that one alone is considered legitimate by the church: the only marriage regarded as indissoluble by the priests being that in which the parties have taken the sacrament together, subsequently to the celebration of the rites.” SALT’S *Voyage to Abyssinia*, p. 268.

No. 551. — lv. 17. *Evening, and morning, and at noon will I pray.*] The frequency and the particular seasons of prayer are circumstances chiefly connected with the situation and disposition of such as habituate themselves to this exercise. But from a singular conformity of practice in persons remote both as to age and place, it appears probable that some idea must have obtained generally, that it was expedient and acceptable to pray three times every day. Such was the practice of *David*, and also of *Daniel*, (see ch. vi. 10.) and as a parallel, though, as far as connected with an idolatrous system, a different case, we are informed that “ it is an invariable rule with the Brahmins to perform their devotions three times every day: at sunrise, at noon, and at sunset.” MAURICE’S *Indian Antiquities*, vol. v. p. 129. People were usually called to prayer from the Minarets. FORBES’S *Oriental Memoirs*, vol. iii. p. 124.

No. 552. — lvi. 8. *Put my tears into thy bottle.*] Does not this seem to intimate, that the custom of putting tears into the *ampullæ*, or *urnæ lachrymales*, so well known amongst the Romans, was more anciently in use amongst the eastern nations, and particularly amongst the Hebrews? These urns were of different materials, some of glass, some of earth; as may be seen in MONTFAUCON’S *Antiq. Expliq.* vol. v. p. 116., where also may be seen the various forms or

shapes of them. These urns were placed on the sepulchres of the deceased, as a memorial of the distress and affection of their surviving relations and friends. It will be difficult to account for this expression of the Psalmist, but upon this supposition. If this be allowed, the meaning will be, *Let my distress, and the tears I shed in consequence of it, be ever before thee, excite thy kind remembrance of me, and plead with thee to grant me the relief I stand in need of.* CHANDLER'S *Life of David*, vol. i. p. 106. DODWELL'S *Tour through Greece*, vol. i. p. 450.

“ In some of their mournful assemblies, it is the custom for a priest to go about to each person at the height of his grief, with a piece of cotton in his hand, with which he carefully collects the falling tears, and which he then squeezes into a bottle, preserving them with the greatest caution. This practically illustrates that passage in the fifty-sixth Psalm, *put thou my tears into thy bottle.* Some Persians believe, that in the agony of death, when all medicines have failed, a drop of tears, so collected, put into the mouth of a dying man, has been known to revive him; and it is for such use they are collected.” MORIER'S *Second Journey into Persia*, p. 109.

No. 553. — lvii. 4. *And their tongue a sharp sword.*] There was a sort of swords called *Lingulæ*, because in the shape of a tongue. A. GELL. *Noct. Attic.* l. x. c. 25.

No. 554. — lviii. 5. *The voice of charmers.*] Whether any man ever possessed the power to enchant or charm adders and serpents, or whether those who pretended to do so profited only by popular credulity, it is certain that a favourable opinion of magical power once existed. Numerous testimonies to this purpose may be collected from ancient writers. Modern travellers also afford their evidence. MR. BROWNE (*Travels in Africa*, p. 83.) thus describes the charmers of serpents. Romeili is an open place of an irregular form, where feats of juggling are performed. The charmers of serpents seem also worthy of remark; their powers seem extraordinary. The serpent most common at Kahira is of the viper class, and undoubtedly poisonous. If one of them enter a house, the charmer is sent for, who uses a certain form of words. I

have seen three serpents enticed out of the cabin of a ship lying near the shore. The operator handled them, and then put them into a bag. At other times I have seen the serpents twist round the bodies of these psylli in all directions, without having had their fangs extracted or broken, and without doing them any injury.

Sir H. BLOUNT (*Voyage into the Levant*, p. 81. ed. 5.) says, "Many rarities of living creatures I saw at Grand Cairo, but the most ingenious was a nest of four-legged serpents of two feet long, black and ugly, kept by a Frenchman; who, when he came to handle them, they would not endure him, but ran and hid in their hole. Then would he take his cittern and play upon it: they hearing his music, came all crawling to his feet, and began to climb up him, till he gave over playing, then away they ran." See MORIER'S *Second Journey through Persia*, p. 102. DAVY'S *Account of Ceylon*, p. 84.

No. 555.—lviii. 6. *Break their teeth.*] This clause of the verse is understood as a continuation of the foregoing verse, and to be interpreted of the method made use of to tame serpents, which *Chardin* says, is by breaking out their teeth. Music has a wonderful influence upon them. Adders will swell at the sound of a flute, raising themselves up on the one half of their body, turning themselves about, and beating proper time. (HARMER, vol. ii. p. 223.) TEIXEIRA, a Spanish writer, in the first book of his *Persian History*, says, that in India he had often seen the Gentiles leading about the enchanted serpents, making them dance to the sound of a flute, twining them about their necks, and handling them without any harm.

Thus the author of *The Conformity of the East Indians with the Jews and other ancient Nations*, ch. xxviii. "Their (the Indians) enchantments, or at least such as I have any knowledge of, have not very much in them, and extend no farther than to taking of *adders*, and making them dance to the music of a flute. They have several kinds of *adders*, which they keep in baskets: these they carry from house to house, and make them dance whenever any body will give them money. When any of these reptiles get into the houses, they get these Indians to drive them out: these

have the art to bring them at their feet by the *sound of their flutes*, and *by singing certain songs*; after which *they take them up by handfuls, without receiving the least hurt.*" To which is added in PICART'S *Ceremonies and Religious Customs of all Nations*, vol. iii. p. 268. note, "As to serpents, it is very probable they may be delighted with *musical sounds*, and that the whole enchantment of the Bramins may centre there. BALDÆUS, author of the *Description of Coromandel*, in Dutch, relates that he himself was an eye-witness to this conjuration with *serpents.*"

So NIEBUHR, *Voyage en Arabie*, tom. i. p. 152., speaking of the Egyptian amusements, says. "Other persons make *serpents* dance. This perhaps will appear incredible to those who do not know the instinct of those animals: *but certain species of serpents appear to love music*; on hearing the drum they naturally rear their head, and the upper part of their bodies; and this is what they call dancing."

IN APOLLONIUS RHODIUS, *Medea* is said to have soothed the monstrous serpent or dragon which guarded the golden fleece, with her sweet voice,

Ἦδεῖν ΕΝΟΠΗ, δελξαί τερας — Lib. iv. lin. 147.

And the laying of that dragon to sleep is by OVID, *Metam.* lib. vii. lin. 153-5., ascribed to the words uttered by Jason,

Verbaque ter dixit placidos facientia somnos, —
Somnus in ignotos oculos subrepat —

VIRGIL attributes the like effects on serpents to the song, as well as to the touch of the *inchanter*, *Æn.* vii. lin. 753, &c.

Vipereo generi, et graviter spirantibus Hydris,
Spargere qui somnos *cantuque* manuque solebat,
Mulcebatque iras, & morsus arte levabat.

His wand and holy words the viper's rage,
And venom'd wound of serpents could assuage.

DRYDEN

"Among the serpents of India the cobra minelle is the smallest, and most dangerous; the bite occasions a speedy and painful death. They are of a brown colour, speckled with black and white, though at a distance not easily distinguished from the ground on which they move; and

happy would it be if they confined themselves to it; but they enter the houses, and creep upon the beds and chairs; I once found four, and at another time five, in my chamber up stairs."

The cobra de capello, or hooded-snake (*coluber naja*), called by the Indians the nang, or nagao, is a large and beautiful serpent; but one of the most venomous of all the coluber class; its bite generally proves mortal in less than an hour. It is called the hooded-snake, from having a curious hood near the head, which it contracts or enlarges at pleasure: the centre of this hood is marked in black and white, like a pair of spectacles, from whence it is also named the spectacle-snake.

Of this genus are the dancing-snakes, which are carried in baskets throughout Hindostan, and procure a maintenance for a set of people, who play a few simple notes on the flute, with which the snakes seem much delighted, and keep time by a graceful motion of the head; erecting about half their length from the ground, and following the music with gentle curves, like the undulating lines of a swan's neck. It is a well attested fact, that when a house is infested with these snakes, and some others of the coluber genus, which destroy poultry and small domestic animals, as also by the larger serpents of the boa tribe, the musicians are sent for; who, by playing on a flagelet, find out their hiding-places, and charm them to destruction: for no sooner do the snakes hear the music, than they come softly from their retreat, and are easily taken. I imagine these musical snakes were known in Palestine, from the Psalmist comparing the ungodly to the deaf adder, which stoppeth her ears, and refuseth to hear the voice of the charmer, charm he never so wisely.

When the music ceases the snakes appear motionless; but if not immediately covered up in the basket, the spectators are liable to fatal accidents. Among my drawings is that of a cobra de capello, which danced for an hour on the table while I painted it; during which I frequently handled it, to observe the beauty of the spots, and especially the spectacles on the hood, not doubting but that its venomous fangs had been previously extracted. But

the next morning my upper servant, who was a zealous Mussulman, came to me in great haste, and desired I would instantly retire and praise the Almighty for my good fortune: not understanding his meaning, I told him that I had already performed my devotions, and had not so many stated prayers as the followers of his prophet. Mahomed then informed me, that while purchasing some fruit in the bazar, he observed the man who had been with me on the preceding evening, entertaining the country people with his dancing snakes; they, according to their usual custom, sat on the ground around him; when, either from the music stopping too suddenly, or from some other cause irritating the vicious reptile which I had so often handled, it darted at the throat of a young woman, and inflicted a wound of which she died in about half an hour. Mahomed once more repeated his advice for praise and thanksgiving to Alla, and recorded me in his calendar as a lucky man.

Dr. Russell, in his valuable treatise on Indian serpents, has distinguished between the venomous and the harmless species, in the three genera of *boa*, *coluber*, and *anguis*: he has given an accurate description, and coloured engravings of forty-three of the most common serpents in Hindostan; experiments on the effects of their bite, and the several remedies applied; with observations on the apparatus provided by nature, for preparing and instilling their poison: he mentions, that a quantity of warm Madeira wine taken internally, with an outward application of *eau-de-luce* on the punctures, was generally successful in curing the bite of the most venomous species: and that the medicine called the *Tanjore-pill* seemed to be equally efficacious. Dr. Russell further observes, that “of forty-three serpents examined and described by him, seven only were found with poisonous organs: and upon comparing the effects of the poison of five oriental serpents on brute animals, with those produced by the poison of the rattle-snake and the European viper, it may in general be remarked that they all produce morbid symptoms nearly similar; however much they may differ in the degree of their deleterious power, or in the rapidity of its operation. The bite of a rattle-snake in England, killed a dog in two minutes; the

bite of the most pernicious snake in India was never observed to kill a dog in less than twenty-seven minutes."

FORBES'S *Oriental Memoirs*, vol. i. p. 43.

No. 556. — lix. 14. *Dog.*] Though dogs are not suffered in the houses in the East, and people are very careful to avoid them, lest they should be polluted by touching them, there are great numbers of them in their streets. They do not belong to particular persons, nor are they fed regularly, but get their food as they can. *Travels of ALI BEY*, vol. ii. p. 44. It is considered right, however, to take some care of them: and charitable people frequently give money to butchers and bakers to feed them, and some leave legacies at their deaths for the same purpose. LE BRUYN, tom. i. p. 361. Dogs seem to have been looked upon among the Jews in a disagreeable light, 1 *Sam.* xvii. 43. 2 *Kings* viii. 13.; yet they had them in considerable numbers in their cities. They were not shut up in their houses or courts, but seem to have been forced to seek their food where they could find it. *Psalms* lix. 6. 14, 15. Some care of them seems to be indirectly enjoined upon the Jews, *Exod.* xxii. 31.

BUSBEQUIUS (*Legat. Turc. Epist.* iii. p. 178. edit. Elzev.) says, that "the Turks reckon a dog an unclean and filthy creature, and therefore drive him from their houses; that these animals are there in common, not belonging to any particular owners, and guard rather the streets and districts than particular houses, and live of the offals which are thrown abroad."

In the streets of Constantinople there is an incredible number of dogs, which appear to be all of the same race, nearly resembling our shepherd's dog. They are a great nuisance. The howlings of these hungry and half-starved animals during the night are truly hideous. As they have no masters to acknowledge them, and to administer to their wants, they have to seek their precarious sustenance abroad, which they rake up from among the filth thrown out from the houses. So defective, indeed, is the police in point of cleanliness, that these dogs and the vultures are the only scavengers in Constantinople. WITTMAN'S *Travels in Turkey*, p. 17.

“ The dogs, with which all Indian towns and villages abound, clear away every offal. They are numerous, noisy, and troublesome, especially to travellers. They are called pariar-dogs, have no respective owner, generally subsist upon charity, and are never destroyed. They frequently hunt in large packs, like the jackals, which they resemble in many other respects.” FORBES’S *Oriental Memoirs*, vol. iii. p. 67.

“ The dogs, less fortunate than the cats, have no masters, they are left to prowl about the streets in search of whatever food they can collect. They are very numerous, and many hundreds were shot by the French in different towns. They are very savage at Alexandria, being a mixed race of the dog and the jackal. I have been attacked by them more than once at night, in passing by a burying ground.” WALPOLE’S *Memoirs of Turkey*, vol. i. p. 397.

Dr. RUSSELL remarks concerning *Aleppo*, (*Nat. Hist.* p. 60.) that *dogs abound in their streets without any owners, and live upon the most putrid substances.* Comp. SANDY’S *Travels*, p. 45. *Complete System of Geography*, vol. ii. p. 8. Baron DU TOTT’S *Memoirs*, vol. i. p. 209. edit. Robinson. VOLNEY, *Voyage*, tom. i. p. 216. tom. ii. p. 355. BOCHARTI *Opera*, vol. ii. p. 662. KINNIER’S *Travels in Asia Minor*, p. 102.

No. 557. — lxiv. 3. *And bend their bows to shoot their arrows, even bitter words.*] This appears to be an allusion to the practice of fixing letters in arrows, and shooting or directing them where it was desired they should fall and be taken up. Timoxenus and Artabazus sent letters to one another in this way at the siege of Potidæa. Thus the Jews say, Shebna and Joab sent letters to Sennacherib, acquainting him that all Israel were willing to make peace with him, but Hezekiah would not suffer them.

No. 558. — lxviii. 24. *They have seen thy goings, O God, even the goings of my God, my king, in the sanctuary.*] Instead of the word *goings*, Dr. HURDIS (*Dissertations on Psalm and Prophecy*, p. 68.) substitutes that of *processions*, referring to the custom of the Egyptians at the overflowing of the Nile. He observes that the flood of Egypt, like that of Palestine, was autumnal; and both may be ascribed

to the same periodical rains. The ceremonies also observed in Egypt, during the swelling of the Nile, and when it had attained its happiest height, as frequently alluded to by the sacred writers, were perfectly similar to those of the Hebrews. To the present day, we are informed by IRWIN, (*Travels*, vol. i. p. 307.) that at the first visible rise of the river, the female chorus, singing and dancing to the sound of instruments, goes in procession by night to the stream. In veneration of the benevolent power who thus dispenses annually the blessings of plenty, it not only praises him till it reaches the brink of the flood, but even bathes in its waters, to express the most unbounded adoration. The very same custom manifestly prevailed when the infant Moses was found floating upon the river. For it is not sufficient to say with our translators, that when the daughter of Pharaoh went down to the flood, her maidens walked along by the river side. The word which expresses their motion is always used by the sacred writers to describe the action of the chorus; as the Psalmist explains it in these words. HURDIS on *Psalm and Prophecy*, p. 68.

No. 559. — lxviii. 25. *The singers went before.*] The same custom prevailed also amongst the Gentiles in their solemn processions: for both before and after, as well as during the time of their libations and sacrifices, they sang hymns in praise of their respective deities: and when they celebrated the supposed advent of their gods at particular times, it was with the greatest demonstrations of joy, with dancing, music, and songs. (See CALLIMACHUS, *Hymn. in Apol.* v. 12.) On this account they employed persons to compose these sorts of hymns; and that the singing of them might be performed with greater harmony and dignity, they chose for this religious service persons trained up to, and well skilled in, vocal music. For this employment they brought up children of both sexes, who marched in procession at their great festivals. See HORACE, *Carm. Sec.* and CATULLUS, *Carm. Sec.* CHANDLER'S *Life of David*, vol. ii. p. 82.

No. 560. — lxviii. 30. *Rebuke the company of the spearmen.*] Literally, *rebuke the beast of the reeds*, or canes. This in all probability means the wild-boar, which is con-

sidered as destructive to the people of Israel, *Psalms* lxxx. 13. That wild-boars abound in marshes, fens, and reedy places, appears from LE BRUYN, who says, "We were in a large plain full of canals, marshes, and bull-rushes. This part of the country is infested by a vast number of wild-boars, that march in troops and destroy all the seed and fruits of the earth, and pursue their ravages as far as the entrance into the villages. The inhabitants, in order to remedy this mischief, set fire to the rushes which afford them a retreat, and destroyed about fifty in that manner: but those that escaped the flames spread themselves all round in such a manner, that the people themselves were obliged to have recourse to flight, and have never disturbed them since for fear of drawing upon themselves some greater calamity. They assured me that some of these creatures were as large as cows." *Travels*, vol. ii. p. 62. See also APOLLONIUS, lib. ii. 820. VIRGIL. *Æn.* x. OVID. *Metam.* viii. *Scripture Illust. Expos. Index.*

No. 561. — lxix. 9. *The zeal of thine house hath eaten me up.*] PEYSONNEL, in his *Remarks on Baron DU TOTT*, (p. 45.) describes a custom which probably is alluded to by the Psalmist. "Those who are aggrieved stand before the gate of the seraglio; each carries on his head a kind of match, or wick, lighted and smoking, which is considered as the allegorical emblem of the fire that consumes his soul." The LXX. acquainted with this practice, have given a version of the passage more bold than our own, and more agreeable to the Hebrew. *The zeal of thine house hath MELTED me, — i. e. consumed me by fire.*

No. 562. — lxix. 21. *In my thirst they gave me vinegar to drink.*] The refreshing quality of vinegar cannot be doubted; but a royal personage had reason to complain of his treatment in having this only presented to him to quench his thirst, when it was only made use of by the meanest people. PITTS (p. 6.) tells us, that the food that he and the rest had, when first taken by the Algerines, was generally only five or six spoonfuls of vinegar, half a spoonful of oil, a few olives, with a small quantity of black biscuit, and a pint of water, a day. The juice of lemons is what those of higher life now use, and probably among the higher orders

the juice of pomegranates might be used, to produce a grateful acidity. HARMER, vol. i. p. 395.

No. 563. — lxxii. 9—11. *His enemies shall lick the dust.*] In Mr. HUGH BOYD'S account of his embassy to the king of Candy in Ceylon, there is a paragraph which singularly illustrates this part of the Psalm; and shews the adulation and obsequious reverence, with which an eastern monarch is approached.

Describing his introduction to the king, he says "The removal of the curtain was the signal of our obeisances. Mine, by stipulation, was to be only kneeling. My companions immediately began the performance of theirs, which were in the most perfect degree of eastern humiliation. They almost literally licked the dust; prostrating themselves with their faces almost close to the stone floor, and throwing out their arms and legs; then rising on their knees, they repeated in a very loud voice a certain form of words of the most extravagant meaning that can be conceived:—that the head of the king of kings might reach beyond the sun; that he might live a thousand years," &c.

"The lower class of people in Japan, also shewed us the same tokens of veneration and respect as to princes, bowing with their foreheads down to the ground, and even at times turning their backs to us, to signify that they consider us in so high a light, that in their extreme insignificance, they are unworthy of beholding us. Wherever their princes passed, a profound silence was observed, the people on the road fell prostrate on the ground, in order to shew their respect." THUNBERG'S *Travels*, vol. iii. p. 107. 172. "The Canusi (or priest) himself conducts the pilgrims, or commands his servant to go along with them to shew them the several temples, and to tell them the names of the gods, to whom they were built, which being done, he himself carries them before the chief temple of Tensio Dai Sin, where with great humility they prostrate themselves flat to the ground, and in this abject posture, address their supplications to this powerful god, setting forth their wants and necessities, and praying for happiness, riches, health, and long life." KAEMPHER'S *Japan*, vol. i. p. 229. "When the king changed his place of residence,

or travelled, the elders of his tribe assembled, and carried before him a sceptre, and a lance with a kind of flag upon it, to give notice of the king's approach to all who might be travelling on the road, that they might pay him the customary homage, which was by prostrating themselves before him on the ground, wiping off the dust from his feet with the corners of their garments, and kissing them."

GLASSE'S *Canary Isles*, p. 147.

Compare this with the passage of Scripture now referred to. *He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust ; i. e.* the wild unconquered Arabians shall be brought to abject submission. This is beautifully emblematic of the triumph of Christ over those nations and individuals, whom it appeared impossible for the Gospel to subdue. *The kings of Tarshish and of the Isles shall bring presents ; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him ; all nations shall serve him.* See DUBOIS' *Description of the people of India*, p. 28.

No. 564. — lxxii. 10. *The kings of Tarshish and of the Isles shall bring presents.*] Presents were sometimes made as an acknowledgment of inferiority and subjection. They were a kind of tribute from those who made to those who received them ; in this light we are doubtless to understand those spoken of in this verse. HARMER, vol. ii. p. 20.

"I received a visit from four or five old men, each of them bringing a pishkash or present ; an orange, a pomegranate, a flower, for on such occasions any thing suffices ; and to come tehi-dast, or empty handed, would have been an affront." Sir W. OUSELEY'S *Travels in the East*, vol. ii. p. 85.

No. 565. — lxxii. 16. *They of the city shall flourish like grass of the earth.*] The rapidity with which grass grows in the East is the idea here referred to. "When the ground there hath been destitute of rain nine months together, and looks all of it like the barren sand in the deserts of Arabia, where there is not one spire of green grass to be found, within a few days after those fat enriching showers begin to fall, the face of the earth there (as it

were by a new resurrection) is so revived, and as it were so renewed, as that it is presently covered all over with a pure green mantle." Sir THOMAS ROE's *Voyage to India*, p. 360.

"In the temperate climes of Europe, it is difficult to conceive the force and beauty of the eastern language respecting fertilizing streams and refreshing showers: it is not so with the inhabitants of the torrid zone, who look forward with eager expectation to the setting in of the rainy season; when cultivation commences, the seed is sown, and a joyful harvest anticipated. Should these periodical rains be withheld, when the heavens are "as brass, and the earth as iron," the consequences would be fatal. Famine and pestilence, with all their dire attendants, stalk through the land, and spread destruction and despair on every side: as those can testify who beheld the dreadful scenes at Bengal in the year 1770; and others, who have witnessed the sad effects of a failure of the crops in different parts of Hindostan, where thousands are carried off by famine; and, from being deprived of sepulture or cremation, the atmosphere is rendered pestilential." FORBES's *Oriental Memoirs*, vol. i. p. 33.

No. 566. — lxxv. 4, 5. *Lift not up your horn on high, speak not with a stiff neck.*] This passage will receive some illustration from Bruce's remarks in his *Travels to discover the Source of the Nile*, where, speaking of the head-dress of the governors of the provinces of Abyssinia, he represents it as consisting of a large broad fillet bound upon their forehead, and tied behind their head. In the middle of this was a horn, or a conical piece of silver, gilt, about four inches long, much in the shape of our common candle extinguishers. This is called kirn, or horn, and is only worn in reviews, or parades after victory. The crooked manner in which they hold the neck, when this ornament is on their forehead, for fear it should fall forward, seems to agree with what the Psalmist calls, *speaking with a stiff neck*, for it perfectly shews the meaning of speaking with a stiff neck, when you hold the horn on high, or erect, like the horn of a unicorn. See also *Psalms* xcii. 10.

Mr. CLARKSON, in his *Memoirs of the Private and Public Life of William Penn*, vol. i. p. 340. gives us the following

account of the manner in which he made a contract with the Indians for the land of Pennsylvania. "One of the sachems, who was the chief of them, then put upon his own head a kind of chaplet, in which appeared a small horn. This, as among the primitive eastern nations, and according to scripture language, was an emblem of kingly power: and whenever the chief, who had a right to wear it, put it on, it was understood that the place was made sacred, and the persons of all present inviolable. Upon putting on this horn, the Indians threw down their bows and arrows, and seated themselves round their chiefs in the form of a half-moon, upon the ground. The chief sachem then announced to William Pen, by means of an interpreter, that the nations were ready to hear him."

No. 567. — lxxv. 8. *For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out and drink them.]* At entertainments, when they drank healths, it was usual to drain the vessel they drank out of as far as the sediment. So THEOCRITUS:

————— *I'll drink
Till to the lees the rosy bowl I sink.*

Idyl. vii. 86. FAWKES.

And HORACE:

Nec poti fæce tenus cadi.

B. iii. Od. 15.

See also *Isaiah* li. 17. 22.

No. 568. — lxxx. 17. *Let thy hand be upon the man of thy right hand.]* If we would understand the genuine import of this phrase, we must attend to a custom which obtained in Judea and other eastern countries. At meals the master of the feast placed the person whom he loved best on his right hand, as a token of love and respect: and as they sat on couches, in the intervals between the dishes, when the master leaned upon his left elbow, the man at his right hand, leaning also on his, would naturally repose his head on the master's bosom; while, at the same time, the master laid his right hand on the favourite's shoulder or side, in testimony of his favourable regard. See also *John* xxi. 20. *PIRIE'S Works*, vol. iii. p. 90.

No. 569. — lxxxiv. 7. *They go from strength to strength.*] The scarcity of water in the East makes travellers particularly careful to take up their lodgings as much as possible near some river or fountain. D'HERBELOT informs us, that the Mohammedans have dug wells in the deserts, for the accommodation of those who go in pilgrimage to Mecca. (P. 396.) To conveniences, perhaps, of this kind, made, or renewed, by the devout Israelites in the valley of Baca, to facilitate their going up to Jerusalem, the Psalmist may refer in these words. Hence also there appears less of accident than we commonly think of, in Jacob's lodging on the banks of Jabbok, *Gen.* xxxii. 22. and the men of David's waiting for him by the brook Besor, *1 Sam.* xxx. 21. when they could not hold out with him in his march. HARMER, vol. i. p. 421.

No. 570. — xc. 4. *As a watch in the night.*] “As the people of the East have no clocks, the several parts of the day and of the night, which are eight in all, are given notice of. In the Indies, the parts of the night are made known, as well by instruments (of music) as by the rounds of the watchmen, who with cries and small drums give them notice that a fourth part of the night is passed. Now as these cries awakened those that had slept all that quarter part of the night, it appeared to them but as a moment.” CHARDIN. It is apparent the ancient Jews knew how the night passed away, though we cannot determine by what means the information was communicated to them. HARMER, vol. i. p. 210.

No. 571. — xcii. 10. *My horn shalt thou exalt like the horn of an unicorn; I shall be anointed with fresh oil.*] Mr. BRUCE, after having given it as his opinion, that the reem of Scripture is the rhinoceros, says, “the derivation of this word, both in the Hebrew and in the Ethiopic, seems to be from erectness, or standing straight. This is certainly no particular quality in the animal itself, which is not more, or even so much erect as many other quadrupeds, for in its knees it is rather crooked; but it is from the circumstance and manner in which *his horn is placed*. The horns of other animals are inclined to some degree of parallelism with the nose or os frontis. The horn of the

rhinoceros alone is erect and perpendicular to this bone, on which it stands at right angles, thereby possessing a greater purchase, or power, as a lever, than any horn could possibly have in any other position.

“ This situation of the horn is very happily alluded to in the sacred writings: *My horn shalt thou exalt like the horn of an unicorn*; and the horn here alluded to is not wholly figurative, as I have already taken notice in the course of my history, but was really an ornament worn by great men in the days of victory, preferment, or rejoicing, when they were anointed with new, sweet, or fresh oil, a circumstance which David joins with that of erecting the horn.” *Travels*, vol. v. p. 88.

The horn is frequently used by the sacred writers, and by the Arabians, to denote riches, strength, dignity, and power. See HORACE, *Carm.* lib. iii. *Od.* 21., et *Epod.* 6.

“ In Abyssinia, the horn, according to *Bruce*, is worn as an ornament by the nobles and great men, and bound upon the forehead in the days of victory, preferment, and rejoicing, on which occasions they are anointed with new or sweet oil; a circumstance which David expressly unites with that of lifting up or erecting the horn.” FORBES'S *Oriental Memoirs*, vol. iii. p. 278.

No. 572.—cii. 26. *As a vesture shalt thou change them.*] A frequent *change of garments* is very common in the East; and that, both to shew respect and to display magnificence. THEVENOT tells us (part i. p. 86.) that when he saw the Grand Seignior go to the new mosque, he was clad in a satin doliman of a flesh colour, and a vest nearly similar; but when he had said his prayers there, he changed his vest, and put on one of a particular kind of green. To this frequent change of vestments amongst the great, the Psalmist may allude in these words. HARMER, vol. ii. p. 117. MALCOLM'S *History of Persia*, vol. i. ch. 10.

No. 573.—civ. 2. *Who stretchest out the heavens like a curtain.*] It is usual in the summer season, and upon all occasions when a large company is to be received, to have the court of the house (which is the middle of an open square,) sheltered from the heat of the weather by an umbrella or veil, which, being expanded upon ropes from

one side of the parapet-wall to the other, may be folded or unfolded at pleasure. The Psalmist seems to allude to some covering of this kind in that beautiful expression of *stretching out the heavens like a curtain*. SHAW'S *Travels*, p. 274.

No. 574. — civ. 26. *There go the ships; there is that Leviathan whom thou hast made to play therein.*] The terms of the original Hebrew are here so very strong, that we cannot doubt of the author's intention to couch a figurative sense under the literal and more obvious acceptation of his expressions. Leviathan is unquestionably the prince and people of Egypt, exhibited under the apt emblem of their own crocodile. It is not unusual with the sacred writers to allude to that country under this formidable image. Compare *Isaiah* xxvii. 1. with *Ezek.* xxix. 3. If, therefore, it be here said literally of the great and wide waters to which the Psalmist is pointing, *there ships shall make procession, that Leviathan thou hast fashioned to perform the actions of his feast therein*, the author must intend to speak of the rejoicings of the Egyptians at the height of their flood, rather than of the sports of the Leviathan, of which natural history affords no proof. The very term here applied is used to express the action of the multitude when Aaron celebrated the Egyptian feast of the golden calf, and they rose up to dance and sing before it. It is also used to denote the gestures of the triumphal procession of the Hebrews, the motions of the women who sung with timbrels, *Saul hath slain his thousands, and David his ten thousands*. That the Egyptians did anciently make processions by water to their temples, *Herodotus* bears witness. The feast of Bubastis, which is mentioned by him as the greatest of the Egyptian feasts, commenced with a procession by water. He says that "both men and women embark together, a vast multitude of each in every vessel; some of the women being furnished with crotala, play with them, while some of the men perform on the pipe, during the whole of the voyage. The remainder both of women and men sing and clap hands. This they particularly do when they draw near to any city. The women also at such times call upon the female inhabitants of those cities

severally to exert themselves, and they accordingly come forth and dance." HURDIS's *Diss.* p. 133.

No. 575. — cix. 24. *My knees are weak through fasting; and my flesh faileth of fatness.*] A sentiment similar to that which is suggested by this passage, and expressed in words not very different, is to be met with in several ancient writers. Thus TRYPHIODORUS, (*Destruction of Troy*, v. 252.)

*Lest faint and wearied e'er the task was done,
Stretch'd through the length of one revolving sun,
Their knees might fail, by hunger's force subdued,
And sink, unable to support their load.*

MERRICK.

PLAUTUS, in his *Curculio*, has taken notice of this effect of hunger.

Tenebræ oboriuntur, genua inediâ succidunt.

Ac. ii. sc. 3.

So also LUCRETIVS, lib. iv. 948.

*Et quoniam non est quasi quod suffulciat artus,
Debile fit corpus, languescunt omnia membra :
Brachia palpebræque cadunt, poplitesque procumbunt.*

See *Levit.* xxvi. 26. *Ezek.* iv. 16.

No. 576. — cxvi. 13. *The cup of salvation.*] It has been observed that the expression, *the cup of salvation*, was at least imitated by the Greeks in their phrase, *the bowl of liberty*. It occurs in TRYPHIODORUS, (*Destruction of Troy*), but is supposed to be borrowed from HOMER, *Il.* vi. 526.

*These ills shall cease, whene'er by Jove's decree
We crown the bowl to heaven and liberty.*

POPE.

The free bowl, or bowl of liberty, was that in which they made libations to Jupiter, after the recovery of their liberty. *Athenæus* mentions those cups which the Greeks called *γραμματικά εκπώματα*, and were consecrated to the gods in consequence of some success. He gives us the inscription of one of this sort, which was ΔΙΟΣ ΣΩΤΗΡΟΣ.

The dispensations and gifts of God, whether good or bad, are ordinarily expressed by a cup poured out, and given men to drink. The heathens had the same expression concerning their gods. We read in *Homer* :

Δοιοι γαρ τε πιθοι, &c.

‘ There are two cups of the gods, the one of good things, the other of bad.’

No. 577. — cxviii. 27. *Bind the sacrifice with cords even unto the horns of the altar.*] LUTHER would render this passage, *adorn the feast with leaves*: and others, *bind on the feast-day branches*, as was usual on the feast of Tabernacles, *Levit. xxiii. 40*. The heathens used to strew their altars with green herbs and flowers, particularly vervain:

— ramis tegerem ut frondentibus aras. VIRG. *Æn.* iii. 25.

See also OVID, *de Trist.* l. iii. El. 13.

No. 578. — cxix. 83. *I am become like a bottle in the smoke.*] Cups and drinking vessels of gold and silver were doubtless used in the courts of princes. (1 *Kings* x. 21.) But in the Arab tents, leathern bottles as well as pitchers were used. These of course were smoky habitations. To this latter circumstance, and the contrast between the drinking utensils, the Psalmist alludes: “ My appearance in my present state is as different from what it was when I dwelt at court, as the furniture of a palaces differ from that of a poor Arab’s tent.” HARMER, vol. i. p. 131.

This passage may perhaps be best understood of a bottle or skin placed within reach of the smoke or vapour of the fire. It has been supposed that bottles or skins, when damaged by moisture, were hung near the fire in order to dry them gradually: or that the skins of wine were sometimes hung in the smoke, to give the wine a particular flavor. The Romans smoked their wines in the vessel. *Quoniam vina celerius vetustescunt, quæ fumi quodam tenore præcocem maturitatem trahunt.* COLUMELLA, l. i. c. 6. If the poor people in the East sometimes boil their meat in caldrons made of raw hides, this circumstance might perhaps explain the text. BUCHANAN (*Rer. Scot.* lib. viii.) says that the English in the 14th century, on entering a camp deserted by the Scots, found caldrons of that sort.

No. 579. — cxxiii. 2. *As the eyes of servants look unto the hands of their masters.*] The servants or slaves in the East attend their masters or mistresses with the pro-

foundest respect. MAUNDRELL (*Journey at March*, p. 13.) observes, that the servants in Turkey stand round their master and his guests with the profoundest respect, silence, and order imaginable. *Pococke* says, that at a visit in Egypt every thing is done with the greatest decency, and the most profound silence, the slaves or servants standing at the bottom of the room, with their hands joined before them, watching with the utmost attention every motion of their master, who commands them by signs. DE LA MOTRAYE (*Travels*, vol. i. p. 249.) says, that the eastern ladies are waited on “even at the least wink of the eye, or motion of the fingers, and that in a manner not perceptible to strangers.” The Baron DU TOTT, (vol. i. p. 30.) relates a remarkable instance of the authority attending this mode of commanding, and of the use of significant motions. “The customary ceremonies on these occasions were over, and Racub (the new visir) continued to discourse familiarly with the ambassador, when the *muzur-aga* (or high provost) coming into the hall, and approaching the pacha, whispered something in his ear, and we observed that all the answer he received from him was a slight horizontal motion with his hand, after which the visir, instantly resuming an agreeable smile, continued the conversation for some time longer: we then left the hall of audience, and came to the foot of the great stair-case where we remounted our horses: here, nine heads, cut off, and placed in a row on the outside of the first gate, completely explained the *sign*, which the visir had made use of in our presence.” To the same purpose Mons. SAVARY, (*Lettres sur l’Egypte*, p. 135.) “Des esclaves, les mains croisées sur la poitrine, se tiennent en silence à l’extrémité de l’appartement. *Les regards attaches sur leur maitre* (*Egyptien*,) ils cherchent à prévenir ses moindres volontés.” Dr. RUSSELL (*Nat. Hist. of Aleppo*, p. 101.) presents this subject to the eye by giving us two prints, in one of which stands a male servant attending on a Turk of dignity, “in that dress and *humble submissive* attitude in which they are accustomed to wait upon their masters.” In the other print a female servant is in like manner waiting on her mistress. *Digiti crepantis signa novit eunuchus.* MAR-

TIAL, l. iii. 82. Hence we discover the propriety of the *actions* performed by the prophets. Ezekiel was a sign to the people in not mourning for the dead, (chap. xxiv.) in his removing into captivity, and digging through the wall, (chap. xii.) Such conduct was perfectly well understood, and was very significant.

Dr. Neale (*Travels in Turkey*, p. 200.) was introduced into the apartments of the Sultana, at Terapia, who was dangerously ill. He says "the most profound silence was observed in the apartment, the eunuchs and physicians conversing only by signs."

"It has been usual in Eastern courts, from time immemorial, to retain a number of mutes. These are not only employed to amuse the monarch, but also to instruct his pages, in an art to us little known, that of communicating their thoughts by signs, lest the sound of their voices should disturb the sovereign." HABESCI'S *State of the Ottoman Empire*, p. 164. The mutes are also the instruments of his private vengeance. See *Pignorium de Servis*, p. 136. HOBHOUSE'S *Journey in Albania*, p. 55.

No. 580. — cxxvi. 4. *Turn again our captivity, O Lord, as the streams in the South.*] "This image is taken from the *torrents* in the deserts to the south of Judea; in Idumea, Arabia Petræa, &c. a mountainous country. These torrents were constantly dried up in the summer, (see *Job*, vi. 17, 18.) and as constantly *returned* after the rainy season, and filled again their deserted channels. The point of the comparison seems to be the *return* and renewal of these (not *rivers*, but) *torrents*, which yearly leave their beds dry, but fill them again; as the Jews had left their country desolate, but now flowed again into it." Bp. HORNE'S *Comment.* vol. ii. p. 425.

No. 581. — cxxvi. 5, 6. *He that goeth forth and weepeth, bearing precious seed.*] The writer of the account of the ruins of Balbec, speaking of the valley in which it stood, observes that it has very little wood; and adds, "though shade be so essential an article of oriental luxury, yet few plantations of trees are seen in Turkey, the inhabitants being discouraged from labours, which produce such distant and precarious enjoyment, in a country where even the

annual fruits of their industry are uncertain. In Palestine we have often seen the husbandman sowing, accompanied by an armed friend, to prevent his being *robbed of the seed*." The Israelites that returned from Babylon upon the proclamation of Cyrus, were in similar circumstances to husbandmen sowing their corn amidst enemies and robbers. The rebuilding of their towns and their temple resembled a time of sowing; but they had reason to fear that the neighbouring nations would defeat these efforts. *Nehem.* iv. 7. In opposition to this apprehension the Psalmist expresses his hope, perhaps *predicts*, that there would be an happy issue of these beginnings to re-people their country. HARMER, vol. i. p. 87.

Speaking of some Arabs whom he met near the mountains of Gilead, he says "These men were cultivators of the earth, and had been occupied in the tillage of their lands, from which labour they were now returning. As they live in a state of complete independence of Pashas or other governors, there are no boundaries that mark any peculiar portion of the earth as private property. Rich land is so abundant in every direction near them, that the only claim to the possession of any particular spot, is that of having ploughed and sown it, which entitled the person so doing to the harvest of his toils for the present season. In all their occupations they continue to be armed, partly because their country is sometimes scoured by horse Arabs from the eastern deserts, against whom they are then called to defend themselves; and partly, because it is the fashion of the country to be armed, in so much, that the being without weapons of some kind or other, is always imputed to great poverty or to cowardice." BUCKINGHAM'S *Travels in Palestine*, p. 329. See also DIODORUS SIC. b. xix. c. 6.

"The most lamentable mark in this country of the ferocity of the people, and the weakness of the government, is, that even the peasants, when at work, are for the most part armed." TURNER'S *Tour in the Levant*, vol. i. p. 263. See also XENOPHON'S *Anabasis*, b. vi. OVID represents it as a proof of barbarism.

Est igitur rarus qui rus colere audeat, isque
 Hac arat infelix, hac tenet arma manu. *Trist. El. 10.*

“ Here I witnessed one of those cruel acts of despotism which are so common in the East: in walking over a large field with about thirty attendants and slaves, Hassan told the owner that he had done wrong in sowing the field with barley, as water melons would have grown better. He then took some melon seed out of his pocket, and giving it to the man, said, you had beter tear up the barley, and sow this. As the barley was nearly ripe, the man of course excused himself from complying with the Kashef’s command. ‘ Then I will sow them for you,’ said the latter, and ordered his people immediately to tear up the crop, and lay out the field for the reception of the melon seed. The boat was then loaded with the barley, and a family thus reduced to misery, in order that the governor might feed his horses and camels for three days on the barley stalks.” BURCKHARDT’S *Travels in Nubia*, p. 95.

No. 582. — cxxix. 6. *Let them be as the grass upon the house tops.*] The tops of the houses in Judea were flat, and so grass grew upon them, being covered with plaster of terrace. As it was but small and weak, and, being on high was exposed to the scorching sun, it was soon withered. SHAW’S *Travels*, p. 210. MENOCHIUS says, that he saw such roofs in the island of Corsica, flat and having earth upon them, on which grass grew of its own accord; but being burnt up in summer time by the sun, soon withered. *De Republica Heb.* l. vii. c. 5. p. 666. But what OLAUS MAGNUS relates, is extraordinary. He says, that in the northern Gothic countries they feed their cattle on the tops of houses, especially in the time of siege; that their houses are built of stone, high and large, and covered with rafters of fir and bark of birch: on this is laid grass-earth, cut out of the fields four square, and sowed with barley or oats, so that their roofs look like green meadows: and, that what is sown, and the grass that grows thereon, may not wither before plucked up, they very diligently water it. *De Ritu Gent. Septent.* l. ix. c. 12. MAUNDRELL (*Journey from Aleppo*, p. 144.) says, that these words allude to the custom

of plucking up corn from the roots by handfuls, leaving the most fruitful fields as naked as if nothing had ever grown in them; and that this is done, that they may not lose any of the straw, which is generally very short, and necessary for the sustenance of their cattle, no hay being made in that country. See also PLAISTED's *Journal from Busserah to Aleppo*, p. 111. ed. 2.

The inhabitants of St. Kilda (MARTIN's *Voyage*, p. 29.) pluck all their *bear* by the roots in handfuls, both for the sake of their houses, which they thatch with it, and for their cows. That a like method was anciently used in Greece, in a season of scarcity, may perhaps be collected from HESIOD, who speaks of a mower gathering little in his hand. *Op. et Dies*, v. 497. MACMICHEL's *Journey to Constantinople*, p. 236.

Mr. MORIER (*Journey through Persia, Armenia, and Asia Minor*, in 1808, p. 321.) says, that at Arz-roum, the houses are in general built of stone, with rafters of wood, and terraced. *Grass grows on their tops*, and sheep and calves feed there; so that, when seen from an eminence, the roofs of the houses can hardly be distinguished from the plain at their foundation.

“A more permanent verdure covers the roofs of their houses, especially of those belonging to the peasants. After the wooden planks have been laid upon these dwellings, they cover them with a quantity of fresh turf, from which grass springs, so that the cottages appear in summer, covered like the surface of a meadow.” CLARKE's *Travels*, vol. v. p. 108.

“The houses are invariably roofed, or rather thatched, with a thick covering of turf sod, in which trees sometimes take root and grow: and hay is almost always gathered from the roofs of the houses. We have seen lambs turned for pasture upon the tops of their houses, after the grass has been mown; so that it may be fairly said in Norway, they mow the tops of their houses, and then turn their cattle on for the after grass.” *Ibid.* p. 701. See MAUNDRELL's *Journey*, p. 144. POCOCKE's *Travels*, vol. ii. p. 130. RUSSELL's *Hist. of Aleppo*, vol. i. p. 75. LIGHT's *Trav. in Egypt*, p. 46. 104. HUGHES's *Travels in Sicily*, vol. ii. p. 277.

No. 583. — cxxxii. 18. *Upon his head shall the crown flourish.*] “ This idea seems to be taken from the nature of the ancient crowns bestowed upon conquerors. From the earliest periods of history, the laurel, olive, and ivy, furnished crowns to adorn the heads of heroes, who had conquered in the field of battle; gained the prize in the race; or performed some other important service to the public. These were the dear-bought rewards of the most heroic exploits of antiquity. This sets the propriety of the phrase in full view. The idea of a crown of gold and jewels flourishing is at least unnatural: whereas flourishing is natural to laurels and oaks. These were put upon the heads of the victors in full verdure.” *PIRIE'S Works*, vol. iii. p. 124.

No. 584. — cxxxiii. 2. *It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments.*] The manner of performing the ceremony of anointing the high priest, has been particularly transmitted to us by the rabbinical writers. They inform us that the oil was poured on the top of the priest's head, which was bare, so plentifully, as to run down his face upon his beard, to the *collar* (not the lower skirts) of his robe. It has been said, that at the consecration of the high priest the unction was repeated seven days together, an opinion founded upon *Exod.* xxix. 29, 30. *JENNINGS'S Jewish Ant.* vol. i. p. 210.

[In a verse of an Arabian poet, quoted by *REISKE* in his *Observations on Tarapha's Prize Poem*, (46) it is said of the prince, “ His cheeks drip with odoriferous ointment.” *TAVERNIER* says, (*Travels*, vol. i. p. 58.) “ Olive oil is a very welcome present to the Arabians. As soon as this is offered to them, they take off their turbans, anoint their heads, faces, and beards with it, exclaiming, with their eyes raised to Heaven, ‘God be thanked.’” *ROSENMÜLLER.*]

No. 585. — cxxxiii. 2, 3. *As the dew of Hermon, and as the dew that descended upon the mountains of Zion.*] “ A great difficulty occurs in the comparison which the Psalmist makes to the dew of Hermon that fell on the hill of Sion; which might easily be interpreted, if it had been observed, that the clouds which lay on Hermon, being brought by

the north winds to Jerusalem, caused the dews to fall plentifully on the hill of Sion. But there is a Shihon mentioned in the tribe of Issachar, *Joshua* xix. 19. which may be Sion, spoken of by Eusebius and Saint Jerome as near Mount Tabor; and there might be a hill there of that name, on which the dew of the other Hermon might fall, that was to the east of Esdraelon. However, as there is no certainty that Mount Hermon in that part is even mentioned in Scripture, so I should rather think it to be spoken of this famous mountain; and that Tabor and Hermon are joined together, as rejoicing in the name of God, not on account of their being near to one another, but because they are two of the highest hills in all Palestine. So that if any one considers this beautiful piece of eloquence of the Psalmist, and that Hermon is elsewhere actually called Sion, *Deut.* iv. 48. he will doubtless be satisfied, that the most natural interpretation of the Psalmist would be to suppose, though the whole might be called both Hermon and Sion, yet that the highest summit of this mountain was in particular called Hermon, and that a lower part of it had the name of Sion; on which supposition, the dew falling from the top of it down to the lower parts, might well be compared in every respect to *the precious ointment upon the head that ran down unto the beard, even unto Aaron's beard, and went down to the skirts of his clothing*, and that both of them, in this sense, are very proper emblems of the blessings of unity and friendship, which diffuse themselves throughout the whole society." *Pococke's Travels*, vol. ii. p. 74.

No. 586.—cxxxv. 7. *He maketh lightnings for the rain.*] *RUSSELL* (p. 154.) says, that at Aleppo a night seldom passes without lightning in the north-west quarter, but not attended with thunder. When it appears in the west or south-west points, it is a sure sign of the approaching rain; this lightning is often followed by thunder. Thus *God maketh the lightnings for the rain; and when he uttereth his voice, there is a multitude of waters in the heavens; and as these refreshing showers are preceded by squalls of wind, he bringeth forth the wind out of his treasures.* *Jer.* li. 16. *HARMER*, vol. i. p. 67.

No. 587. — cxxxvii. 9. *Happy shall he be that taketh and dasheth thy little ones against the stones.*] This was an instance of cruelty frequently exercised in the sacking of towns. Thus *Isaiah* (c. xiii. v. 16.) foretels to Babylon, that her children shall be dashed in pieces before her eyes by the Medes. See also *Hosea* xiii. 16. So also in *Homer*, one exclaims,

*My city burnt,
My bleeding infants dash'd against the floor;
These I have yet to see, perhaps yet more.* *Il.* β. v. 22. POPE.

He also represents Andromache lamenting over Hector :

*Thou too, my son ! to barb'rous climes shalt go,
The sad companion of thy mother's woe ;
Driv'n hence a slave before the victor's sword ;
Condemn'd to toil for some inhuman lord :
Or else some Greek, whose father press'd the plain,
Or son, or brother, by great Hector slain,
In Hector's blood his vengeance shall enjoy,
And hurl thee headlong from the tow'rs of Troy.*
Il. xxiv. 732. POPE.

In like manner, we hear of

———— νηπια τεκνα
Βαλλομενα πρὸς τὴν γαίην, ἐν αἰνῇ δὴϊότητι.

———— infants dash'd
Against the ground, in dire hostility. *Il.* 22. v. 63. COWPER.

No. 588.—cxli. 7. *Our bones are scattered at the grave's mouth.*] Whether this expression was designed to be understood literally or figuratively, Mr. BRUCE relates a circumstance which shews that it might be literally verified. “ At five o'clock we left *Garigana*, our journey being still to the eastward of north, and at a quarter past six in the evening arrived at the village of that name, whose inhabitants had all perished with hunger the year before, their wretched bones being all unburied, and scattered upon the surface of the ground where the village formerly stood. We encamped among the bones of the dead; no space could be found free from them.” *Travels*, vol. iv. p. 349. To the Jews such a spectacle must have been very dreadful,

as the want of burial was esteemed one of the greatest calamities which could befall them.

Thus TACITUS (*Ann.* lib. i.) represents the bones of the legions cut off by Harminius in Germany with Quintilius Varus, and left in the open field, when six years after Germanicus brought his army to the same place. *In medio Campi Albentia ossa ut fugerant, ut restiterant, disjecta vel aggerata; adjacebant fragmina telorum equorumque Artus.* “In the midst of the field, bones grown white, scattered or heaped, as they had fled or resisted: by them lay pieces of broken weapons, with the members of horses.”

VIRGIL says that the rocks of the Syrens were white with many bones,

—— multorumque ossibus albos. *Æn.* 5. v. 866.

No. 589. — cxlvii. 16, 17. *Who can stand before his cold?*] The winters in the East are very cold and severe, at least in some places, and in some particular years; JACOBUS DE VITRIACO (*Gesta Dei per Francos*, p. 1130.) saw the cold prove deadly to man and beast. How forcible the exclamation of the Psalmist appears from this representation! It is said also, that *he giveth snow like wool*. To illustrate this remark, *Chardin* says, “that towards the Black Sea, in Iberia and Armenia, the snow falls in flakes as big as walnuts; but not being either hard or very compact, it does no other hurt than presently covering a person.” HARMER, vol. i. p. 16.

“We read of heaven giving snow like wool; I have known it give a snow of wool. In a town of New England, called Fairfield, in a bitter snowy night, there fell a quantity of snow, which covered a large frozen pond, but of such a woollen consistence, that it can be called nothing but wool. I have a quantity of it, that has been these many years lying by me.” Dr. COTTON MATHER’S *Christian Philosopher*, p. 60.

No. 590. — cxlix. 5. *Let them sing aloud upon their beds.*] Among some of the most celebrated of the ancients, war was proclaimed by the ministers of religion, and military expeditions were opened by devout processions and public sacrifices. The 149th Psalm was doubtless com-

posed on such an occasion. It was sung when David's army was marching out to war against the remnant of the devoted nations, and first went up in solemn procession to the house of God; there, as it were, to consecrate the arms he put into their hands. The *beds* referred to, on which they were to sing aloud, were probably the couches on which they lay at the banquet attending their sacrifices; which gives a noble sense to a passage on any other interpretation hardly intelligible. DODDRIDGE's *Works*, vol. iii. p. 52.

“ It is the custom of all nations to stir up themselves to fight by the sound of some musical instrument or other. The ancient inhabitants of Etruria used the trumpet for this purpose: the Arcadians the whistle: the Sicilians an instrument called the pectida: the Cretians the harp: the Lacedemonians the pipe: the Thracians the cornet: the Egyptians the drum: the Arabians the cymbal.” CLEMENS ALEXANDRINUS. *Pædagogus*, b. ii. ch. 4.

No. 591. — PROVERBS, i. 1.

Proverbs.

“**I**N those periods of remote antiquity, which may with the utmost propriety be styled the infancies of societies and nations, the usual, if not the only, mode of instruction was by detached aphorisms or proverbs. Human wisdom was then indeed in a rude and unfinished state: it was not digested, methodized, or reduced to order and connexion. Those who by genius and reflection, exercised in the school of experience, had accumulated a stock of knowledge, were desirous of reducing it into the most compendious form, and comprised in a few maxims those observations which they apprehended most essential to human happiness. This mode of instruction was, in truth, more likely than any other to prove efficacious with men in a rude stage of society; for it professed not to dispute, but to command; not to persuade, but to compel: it conducted them, not by a circuit of argument, but led immediately to the approbation and practice of integrity and virtue. That it might not, however, be altogether destitute of allurements, and lest it should disgust by an appearance of roughness and severity, some degree of ornament became necessary: and the instructors of mankind added to their precepts the graces of harmony, and illuminated them with metaphors, comparisons, allusions, and the other embellishments of style. This manner, which with other nations prevailed only during the first periods of civilization, with the Hebrews continued to be a favourite style to the latest ages of their literature.” *LOWTH’S Lectures on the Hebrew Poetry*, vol. i. p. 162.

No. 592. — iii. 8. *It shall be health to thy navel.*] Medicines in the East are chiefly applied externally, and in particular to the stomach and belly. This comparison,

Chardin says, is drawn from the plasters, ointments, oils, and frictions, which are made use of in the East upon the belly and stomach in most maladies; they being ignorant in the villages of the art of making decoctions and potions, and the proper doses of such things. *HARMER*, vol. ii. p. 488.

No. 593. — iii. 16. *Length of days is in her right hand, and in her left riches and honour.*] Wisdom is here represented as a queen, holding in one hand, instead of a sceptre, length of days, and in the other, instead of a globe, riches and honor. The allusion is thought by some to be to an ancient custom of numbering things and the ages of men by the hand and fingers, beginning with the left hand; and when they came to a hundred, going on to the right. So that in her right hand might be said to be length of days, few persons arriving to that number. *ALEX ab Alex. Genial. Dier.* l. i. c. 14. To this *JUVENAL* refers, when speaking of Nestor,

Suos jam dextra computat annos.

Sat. x. 249.

Vid. *Nebrissens Quinquagena.* c. 16.

No. 594. — v. 15. *Drink waters out of thine own cistern, and running waters out of thine own well.*] There may be an allusion in these words to a law which *CLEMENT* of Alexandria (*Stromat.* l. i. p. 274.) says Plato had from the Hebrews, which enjoined husbandmen not to take water from others to water their lands, till they themselves had dug into the earth called virgin earth, and found it dry and without water.

No. 595. — vi. 1. — *if thou hast stricken thy hand with a stranger.*] To strike hands with another person was a general emblem of agreement, bargaining, or suretyship. See also *Prov.* xvii. 18. xxii. 26. *Job.* xvii. 3. So *HOMER* represents it, *Il.* ii. lin. 341. and *Il.* iv. lin. 159.

— ΔΕΞΙΑΙ, ἧς ἐπεπιθμεν.

And in *VIRGIL*, *Æn.* iv. l. 597.

— En dextra, fidesque !

No. 596. — ix. 3. *She hath sent forth her maidens.*] *HASSELQUIST* (p. 56.) observed a custom in Egypt, which

he imagines to be very ancient. He saw a number of women, who went about inviting people to a banquet. They were about ten or twelve in number, covered with black veils, as is usual in that country. They were preceded by four eunuchs; after them, and on the side, were Moors with their usual walking-staves. As they were walking, they all joined in making a noise, which he was told signified their joy, but which he could not find resembled a pleasing song. This passage of Solomon seems to allude to this practice; for wisdom is said to have *sent forth her maidens*, and to *cry upon the high places of the city*. HARMER, vol. iii. p. 193.

No. 597. — xi. 21. *Though hand join in hand.*] To join hands was anciently, and still continues in the East, a solemn method of taking an oath, and making an engagement. This circumstance is probably alluded to in these words of Solomon; its present existence is clearly ascertained by what Mr. BRUCE (*Trav.* vol. i. p. 199.) relates: “I was so enraged at the traitorous part which Hassan had acted, that, at parting, I could not help saying to Ibrahim, now shekh, I have done every thing you have desired, without ever expecting fee or reward; the only thing I now ask you, and it is probably the last, is, that you avenge me upon this Hassan, who is every day in your power. Upon this *he gave me his hand*, saying, he shall not die in his bed, or I shall never see old age.”

The joining of hands naturally signifies contracting a friendship, and making a covenant. 2 Kings x. 15. Prov. xi. 21. The right hand was esteemed so sacred, that CICERO calls it *the witness of our faith*. *Dextræ quæ fidei testes esset solebant*. ALEX. ab Alex. *Genial Dier.* l. ii. c. 19. et l. ii. c. 5. XENOPHON, *Cyrop.* l. viii. SERVIUS in *Virgil*, *Æn.* iv. v. 104. *Tobit.* vii. 13. GREG. Naz. *Ep.* 57. ad *Anys.* TACITUS, *Hist.* l. ii. c. 8. HUGHES’S *Travels in Sicily*, vol. ii. p. 280.

No. 598. — xi. 22. *A jewel of gold in a swine’s snout.*] This proverb is manifestly an allusion to the custom of wearing nose jewels, or rings set with jewels, hanging from the nostrils, as ear-rings from the ears, by holes bored to receive them. This fashion, however strange it may appear

to us, was formerly, and is still, common in many parts of the East, among women of all ranks. PAUL LUCAS, speaking of a village, or clan of wandering people, a little on this side of the Euphrates, says, "The women, almost all of them, travel on foot; I saw none handsome among them. They have almost all of them the nose bored, and wear in it a great ring, which makes them still more deformed." 2d *Voyage du Levant*, tom. i. art. 24. *Travels of ALI BEY*, vol. ii. p. 105. But in regard to this custom, better authority cannot be produced than that of PIETRO DELLA VALLE, in the account which he gives of Signora Maani Gioerida, his own wife. The description of her dress, as to the ornamental parts of it, with which he introduces the mention of this particular, will give us some notion of the taste of the Eastern ladies for finery. "The ornaments of gold, and of jewels, for the head, for the neck, for the arms, for the legs, and for the feet, (for they wear rings even on their toes) are indeed, unlike those of the Turks, carried to great excess, but not of great value; as turquoises, small rubies, emeralds, carbuncles, garnets, pearls, and the like. My spouse dresses herself with all of them according to their fashion, with exception, however, of certain ugly rings of very large size, set with jewels; which, in truth, very absurdly, it is the custom to wear fastened to one of their nostrils, like buffaloes: an ancient custom, however, in the East, which, as we find in the Holy Scriptures, prevailed among the Hebrew ladies, even in the time of Solomon. These nose-rings in complaisance to me she has left off; but I have not yet been able to prevail with her cousin and her sisters to do the same. So fond are they of an old custom, be it ever so absurd, who have been long habituated to it." VIAGGI, tom. i. lett. 17. To this account may be subjoined the observation made by *Chardin*, as cited in *HARMER*, vol. ii. p. 390. "It is the custom in almost all the East for the women to wear rings in their noses, in the left nostril, which is bored low down in the middle. These rings are of gold, and have commonly two pearls and one ruby between, placed in the ring. I never saw a girl or a young woman in Arabia, or in all Persia, who did not wear a

ring after this manner in her nostril." *Vide* Bp. Lo wth's note on *Isaiah*, iii. 20.

Sir John Chardin remarked in his time two sorts of ear-rings worn in the East. "Some of the Eastern ear-rings are small, and go so close to the ear, as that there is no vacuity between them; others are so large, that you may put the fore-finger between, adorned with a ruby and a pearl on each side of it, strung on the ring." The latter of these two sorts was called in Heb. חֲסִי from its artificial structure, as the other was named simply טָבַח a ring from its circular form.

"I have seen some of these (larger) ear-rings," adds Sir John Chardin, "with figures upon them, and strange characters, which I believe may be talismans or charms, or perhaps nothing but the amusement of old women. The Indians say they are preservatives against enchantments. Perhaps the ear-rings of Jacob's family which he buried with the strange gods, *Gen.* xxxv. 4. were of this kind."

So NIEBUHR, *Voyage en Arabie*, tom. i. p. 242., says of a woman of Loheia in Yemen, "*Elle avoit de grands anneaux dans les oreilles.* She had great rings in her ears." Not so great, however, according to the representation of her in the print, as those of the Shech's wife, of the valley of Faran, near mount Sinai, of whom he says, p. 133., "*Ses bagues d'oreille, qu'elle avoit d'argent, étoient d'une si grande circonférence, que l'on auroit pu y passer la main.* Her ear-rings, which were of silver, were of so great a circumference that one might have put one's hand through them."

"No women can be more attentive to cleanliness than the Hindoos: they take every method to render their persons delicate, soft, and attractive: their dress is peculiarly becoming; consisting of a long piece of silk, or cotton, tied round the waist, and hanging in a graceful manner to the feet; it is afterwards brought over the body in negligent folds: under this they cover the bosom with a short waistcoat of satin, but wear no linen. Their long black hair is adorned with jewels, and wreaths of flowers: their ears are bored in many places, and loaded with pearls: a variety of gold chains, strings of pearl, and precious stones, fall from the neck over the bosom; and the arms are covered

with bracelets, from the wrist to the elbow; they have also gold and silver chains round the ancles, and abundance of rings on their fingers and toes; among the former is frequently a small mirror. I think the richer the dress, the less becoming it appears; and a Hindoo woman of distinction always seems to be overloaded with finery: while the village nymphs, with fewer ornaments, but in the same elegant drapery, are more captivating; although there are very few women, even of the lowest families, who have not some jewels at their marriage." FORBES'S *Oriental Memoirs*, vol. i. p. 74. WALPOLE'S *Memoirs*, vol. i. p. 422.

No. 599. — xii. 27. *The slothful man roasteth not that which he took in hunting.*] Solomon evidently represents it as an instance of diligence in these words, both that a man should employ himself in hunting, and that he should properly prepare what was so obtained. The small portion of land which fell to the share of a man could by no means find him full employment; and only labour, besides time, was requisite for catching wild animals, which might contribute to his support and maintenance. The present Arabs frequently exercise themselves in hunting in the Holy Land. *Voy. dans la Pal.* p. 243. HARMER, vol. i. p. 335.

Hares and hedge-hogs, when caught, are prepared for eating by being singed. The latter is reckoned a princely dish in Barbary (*Miscell. Cur.* vol. iii. p. 389.) Hares are thus dressed. A hole being dug in the ground, and the earth which is scooped out of it laid all round its edge, the brush-wood, with which it is filled, is set on fire, and the hare is thrown unskinned into the hole: afterwards it is covered up with the heated earth from its sides; when it has continued till it is thought enough done, it is brought to table, sprinkled with salt, and is found very agreeable food. RUSSELL'S *Aleppo*, vol. ii. p. 158.

No. 600. — xv. 17. *A stalled ox.*] This instance of luxury appears to be alluded to in *Matt.* xxii. 4. and *Luke* xv. 23. In the times of *Homer* it was in high esteem, and formed a chief part of their entertainments. At the feasts made by his heroes, Agamemnon, Menelaus,

and Ajax, it is mentioned as the principal part, if not the whole, of what was prepared. See *Il.* vii. 320. *Od.* iv. 65. et viii. 60. VIRG. *Æn.* viii. 182.

No. 601. — xv. 19. *The way of the slothful man is an hedge of thorns.*] The most extraordinary fence to an European eye, must be such as those de Tott observed in the low-lands of Judea. “The space between the sea and the mountain is a flat country, about six leagues in breadth, extremely fertile. The fig-tree of India supplies it with hedges, and furnishes impenetrable barriers, which secure the fields of the different proprietors. Cotton is here the principal branch of commerce, and the industry of the inhabitants employs itself in spinning. This part of the Holy Land is very remarkable for the remains of the crusades, with which it is covered.” HASSELQUIST says, (p. 111.) that he saw the plantain-tree, the vine, the peach, and the mulberry-tree, all four made use of in Egypt to hedge about a garden; now these are all unarmed plants. This consideration throws a great energy into the words of Solomon. *The way of the slothful man is an hedge of thorns.* It appears as difficult to him, not only as breaking through an *hedge*, but even through a *thorn fence*: and also into that threatening of God to Israel, *Behold, I will hedge up thy way with thorns.* *Hosea* ii. 6.

DOUBDAN (*Voy. de la Terre Sainte*, p. 154.) tells us, that a very fruitful vineyard, full of olive and fig-trees, as well as vines, which he found about eight miles southwest of Bethlehem, was enclosed with a hedge, and that that part of it adjoining to the road was strongly formed of thorns and rose-bushes, intermingled with pomegranate-trees, the most pleasant in the world. “The Cactus Ficus-indicus, or prickly pear, which grows to a prodigious size in the Holy Land, as in Egypt, where it is used as a fence for the hedges of enclosures, sprouted luxuriantly among the rocks, displaying its gaudy yellow blossoms, defying all human approach.” CLARKE’S *Travels*, vol. iii. p. 405.

No. 602. — xvi. 11. *A just weight and balance are the LORD’S, all the weights of the bag are his work.*] The Jews were required to be exact in their weights and measures,

that the poor might not be defrauded. *Hesychius* remarks upon this point, as a reason for such great care, that what the possession of a field or house is to a wealthy man, that the measure of corn, or wine, or the weight of bread, is to the poor, who have daily need of such things for the support of life. "The Jewish doctors assert, that it was a constitution of their wise men, for the preventing of all frauds in these matters, that no weights, balances, or measures, should be made of any metal, as of iron, lead, tin, (which were liable to rust, or might be bent or easily impaired,) but of marble, stone, or glass, which were less subject to be abused: and therefore the Scripture, speaking of the justice of God's judgments, observes, (according to the *Vulgate*) that *they are weighed with all the stones in the bag.*" LEWIS'S *Origines Hebrææ*, vol. iii. p. 403.

The shekel was a sort of standard weight of silver money, reserved or kept as a model in the sanctuary, according to which the common ones were to be framed or valued. The Romans observed a similar practice; and the emperor Justinian ordered the standard weights and measures to be laid up in the churches.

No. 603. — xvi. 14. *The wrath of a king is as messengers of death.*] When the enemies of a great man have gained influence enough over the prince to procure a warrant for his death, a *capidgi*, or executioner, is sent to him, and "shews him the order he has to carry back his head. The other takes the Grand Signior's order, kisses it, puts it upon his head in sign of respect, and then, having performed his ablution, and said his prayers, freely gives up his head. Thus they blindly obey the Grand Signior's order, the servants never offering to hinder the *capidgi*, though he often comes with few or no attendants." THEVENOT, cap. 46. Much the same method was used by the Jewish princes. Benaiah was the *capidgi* sent by Solomon to put Adonijah to death. 1 *Kings* ii. 25. A *capidgi*, in like manner, beheaded John the Baptist in prison. *Matt.* xiv. 10. Great energy will then be allowed to the term *messengers of death*, if we understand the words, of the *capidgi* of the Jewish princes. HARMER, vol. iv. p. 207.

No. 604. — xvii. 6. *The glory of children are their fathers.*] The Jews often added the father's name, either for the sake of distinction or respect, to shew that the father was a man of renown. Perhaps Solomon had this custom in view when he said, *the glory of children are their fathers.* Thus we see in HOMER, that the Greeks took the paternal name for a mark of honor. *Iliad* x. 68. Sometimes the mother's name was given for the surname; as when the father had many wives, or when the mother was of the better family. So Joab and his brethren are always called the sons of Zeruah, who was David's sister, 1 *Chron.* ii. 16. If the name of the father were not distinction enough, they added the grandfather's, as Gedaliah the son of Ahikam the son of Shaphan, *Jer.* xxxix. 14. Sometimes a surname was taken from the head of a particular branch, from a town, a country, or a nation, if they were originally strangers; as, Uriah the Hittite, Araunah the Jebusite. FLEURY'S *Hist. of the Israelites*, p. 21.

No. 605. — xvii. 19. *He that exalteth his gate seeketh destruction.*] The Arabs are accustomed to ride into the houses of those they design to harass. To prevent this THEVENOT tells us (*Travels*, part i. p. 181.) that the door of the house in which the French merchants lived at Rama was not three feet high, and that all the doors of that town are equally low. Agreeably to this account the Abbé MARITI, speaking of his admission into a monastery near Jerusalem, says, "the passage is so low that it will scarcely admit a horse; and it is shut by a gate of iron, strongly secured in the inside. As soon as we entered, it was again made fast with various bolts and bars of iron: a precaution extremely necessary in a desert place, exposed to the incursions and insolent attacks of the Arabs." *Travels through Palestine*, vol. iii. p. 37. Mr. DRUMMOND (*Travels*, let. ix. p. 187.) says, that in the country about Roudge in Syria, "the poor miserable Arabs are under the necessity of hewing their houses out of the rock, and cutting very small doors or openings to them, that they may not be made stables for the Turkish horse, as they pass and repass." And thus, long before him, SANDYS (*Travels*, p. 117.) says, at Gaza, in Palestine, "we lodged under an arch in a

little court, together with our asses; *the door exceeding low, as are all that belong unto Christians, to withstand the sudden entrance of the insolent Turks.*" To *exalt the gate* would consequently be to court destruction. TURNER'S *Tour in the Levant*, vol. iii. p. 61.

"A poor man's door is scarcely three feet in height; and this is a precautionary measure to hinder the servants of the great from entering it on horseback: which, when any act of oppression is going on, they would make no scruple to do. But the habitation of a man in power is known by his gate: which is generally elevated in proportion to the vanity of its owner. A lofty gate is one of the insignia of royalty: such is the *Allah Capi* at Ispahan, and *Bob Homayan*, or the sublime port, at Constantinople. It must have been the same in ancient days; the gates of Jerusalem, Zion, &c. are often mentioned in the Scripture, with the same notion of grandeur annexed to them." MORIER'S *Second Journey through Persia*, p. 135.

No. 606. — xix. 24. *A slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again.*] The Arabs in eating their milk use no spoons. They dip their hands into the milk, which is placed in a wooden bowl before them, and sup it out of the palms of their hands. LE BRUYN, vol. i. p. 586. D'ARVIEUX, *Voy. dans la Pal.* p. 205. SHAW'S *Travels*, p. 232. NIEBUHR, *Description de l'Arabie*, p. 46, &c. — *Voyage en Arabie*, tom. i. p. 188.; and *Complete System of Geography*, vol. ii. p. 304, col. 2. "The business of eating was a pleasure to the Persians, but it was misery to us. They comfortably advanced their chins close to the dishes, and commodiously scooped the rice or other victuals into their mouths, with three fingers and the thumb of their right hand; but in vain did we attempt to approach the dish: our tight-kneed breeches, and all the ligaments and buttons of our dress, forbade us; and we were forced to manage as well as we could, fragments of meat and rice falling through our fingers all around us. When we were all satisfied, dinner was carried away with the same state in which it was brought: the servant who officiated dropping himself gracefully on one knee, as he carried away

the trays, and passing them expertly over his head with both his hands extended to the lacquey, who was ready behind to carry them off. We were treated with more *Kalcoons* after dinner, and then departed to our beds." MORIER's *Embassy to Persia*, p. 75. *Travels of ALI BEY*, vol. i. p. 20. HEUDE's *Voyage up the Persian Gulf in 1817*, p. 129. "The soldiers and hadgees tucked up their large sleeves, and with naked arms dipped the fingers of their right hands into the various dishes." BELZONI's *Researches in Egypt*, p. 49. Is it not reasonable to suppose the same usage obtained among the Jews, and that Solomon refers to it, when he says, *a slothful man hideth his hand in the dish, and will not so much as bring it to his mouth again?* Our translators render it the bosom, but the word every where signifies a *pot* or *dish*. HARMER, vol. i. p. 289.

No. 607. — xxi. 8. *The way of man is froward and strange.*] This passage, according to the common interpretation, is very obscure. The original Hebrew words are used to signify a man *laden* with *guilt* and *crimes*, and that his way is (not *froward* and *strange*, as in our translation,) but *unsteady* or *continually varying*; in which expression there is a most beautiful allusion to a beast which is so *overburthened* that he cannot keep in the straight road, but is continually tottering and staggering, first to the right hand, and then to the left. PARKHURST's *Heb. Lex.* p. 187. 3d. edit.

No. 608. — xxi. 9. *It is better to dwell in a corner of the house top, than with a brawling woman in a wide house.*] During the summer season, it was usual to sleep on the tops of the houses, which were flat, and properly guarded by a parapet wall; for this purpose they were accommodated with little arbours and wicker-work closets, which, however agreeable in the dry part of the year, would prove much otherwise when it rained, as it would expose them to a *continual dropping*. To be limited to such a place, and to have no other apartment to live in, must be very inconvenient. To such circumstances it is, probably, that Solomon alludes, when he says, *it is better to dwell in a corner of the house top, than with a brawling woman in a*

wide house. The allusion is rendered more perfect and striking by connecting with this passage the *continual dropping* mentioned, *Prov.* xix. 13. and xxvii. 15. HARMER, vol. i. p. 172. CLARKE's *Travels*, vol. ii. p. 399. POCOCKE's *Travels*, vol. ii. p. 69.

No. 609. — xxi. 17. *He that loveth wine and oil shall not be rich.*] POCOCKE, in describing his journey to Jerusalem, after his landing at Joppa, tells us, he was conveyed to an encampment of Arabs, who entertained him as well as they could, making him cakes, and bringing him fine oil of olives, in which *they usually dip their bread.* *Travels*, vol. ii. p. 5. This Mr. HARMER (vol. i. p. 238.) considers not as their constant course, but as practised upon particular occasions, as the generality were constrained to be more frugal. This, of course, discovers the propriety of the words of Solomon, when he says, *he that loveth wine and oil shall not be rich.*

No. 610. — xxii. 14. *The mouth of strange women is a deep pit.*] MAUNDRELL (p. 5.), describing the passage out of the jurisdiction of the bassa of Aleppo into that of Tripoli, tells us, that the road was rocky and uneven, but attended with variety. He says, "they descended into a low valley, at the bottom of which is a fissure into the earth of a great depth; but withal so narrow, that it is not discernible to the eye till you arrive just upon it, though to the ear a notice is given of it at a great distance, by reason of the noise of a stream running down into it from the hills. We could not guess it to be less than thirty yards deep, but it is so narrow that a small arch, not four yards over, lands you on its other side. They call it the sheik's wife; a name given it from a woman of that quality, who fell into it and perished." Probably Solomon might allude to some such dangerous place, in comparing a whore to a deep pit. See also *Prov.* xxiii. 27. HARMER, vol. i. p. 461.

No. 611. — xxiii. 6. *An evil eye.*] Whether the same ideas are to be attached to this expression as used by Solomon, and as understood by the Egyptians, may not be easily ascertained, though perhaps worthy of consideration. POCOCKE (*Travels*, vol. i. p. 181.) says of the Egyptians,

that "they have a great notion of the magic art, have books about it, and think there is much virtue in talismans and charms: but particularly are strongly possessed with an opinion of the evil eye. When a child is commended, except you give it some blessing, if they are not very well assured of your good will, they use charms against the evil eye; and particularly when they think any ill-success attends them on account of an evil eye, they throw salt into the fire."

PLINY relates from *Isigonus*, that "among the Triballians and Illyrians there were certain enchanters, *qui visu quoque effascinent interimantque quos diutius intuetantur, iratis præsertim oculis*; who with their looks could bewitch and kill those whom they beheld for a considerable time, especially of they did so with *angry eyes*." *Nat. Hist.* lib. vii. cap. 2.

Ως με ΒΑΣΚΑΝΘΩ δε, τρις εις εμον επιυσα κολπον.

*To guard against the harm of evil eyes,
Thrice on my breast I spat,*

says a shepherd in *THEOCRITUS*, *Idyl.* vi. l. 39. And another in *VIRGIL*, *Eclog.* iii. l. 103.,

*Nescio quis teneros oculus mihi fascinat agnos.
Some evil eyes bewitch my tender lambs.*

"No nation in the world," says Dr. SHAW, (*Travels*, p. 243. 2d edit.) is so much given to superstition as the Arabs, or even the Mahometans in general. They hang about their children's necks the figure of an open hand, usually the right; which the Turks and Moors paint likewise upon their ships and houses, as a *counter-charm to an evil eye*: for *five* is with them an unlucky number, and *five* (meaning their fingers) *in your eyes*, is their proverb of cursing and defiance. Those of riper years carry with them some paragraphs of their *Koran*, which (as the Jews did their *Phylacteries*, *Exod.* xiii. 16. *Num.* xv. 38.) they place upon their breasts, or sew under their caps, to prevent *fascination* and *witchcraft*, and to secure themselves from sickness and misfortunes. The virtue of these scrolls and charms is supposed to be so far universal, that they suspend

them even upon the necks of their cattle, horses, and other beasts of burden."

"The curious superstition of dreading the injurious consequences of a look from an evil or an envious eye, is not peculiar to the Arabs. The Turks and many other nations, the Highlanders of Scotland, and the people of Cornwall, entertain the same notion. But the Arabs even extend it to their cattle, whom they believe liable to this fascination." CLARKE'S *Travels*, vol. ii. p. 495.

"When the child is born, he is immediately laid in the cradle, and loaded with amulets; and a small bit of soft mud, well steeped in a jar of water, properly prepared by previous charms, is stuck upon its forehead, to obviate the effects of the evil eye: a noxious fascination, proceeding from the aspect of a personified, although invisible demon, and consequent upon the admiration of an incautious spectator. The evil eye is feared at all times, and supposed to affect people of all ages, who by their prosperity may be the objects of envy." HOBHOUSE'S *Journey through Albania*, p. 506. See also the ABBÉ DUBOIS' *Description of the People of India*, p. 86. WARD'S *View of the Hindoos*, vol. iii. p. 18. Sir R. K. PORTER'S *Travels in Persia*, vol. i. p. 482.

"All kinds of superstitions" says DON RAPHAEL, "are prevalent among the Bedouin Arabs. Thus they firmly believe in the power of evil looks, which strike the object upon which they are directed; they weaken him, make him grow lean, destroy, annihilate him. There is no protection against the effect of such malignant looks; nothing can check their destructive activity; they fix in the same manner upon men, as on animals and inanimate objects. When the Bedouins wish to protect an object which is exposed to the eyes, they give it a light colour, or do any thing else to it which diverts the attention and breaks the power of the evil eye. This, it is said, is the reason why mothers paint the face of their new-born children with blue spots." LIGHT'S *Travels in Egypt*, p. 243. MORIER'S *Second Journey through Persia*, p. 108. DODWELL'S *Tour through Greece*, vol. i. p. 437. vol. ii. p. 30. HOLDERNESS *on the Crim Tartars*, p. 66.

No. 612. — xxiii. 20. *Be not among wine-bibbers, among riotous eaters of flesh.*] The Arabs are described by SHAW (p. 169.) as very abstemious. They rarely diminish their flocks by using them for food, but live chiefly upon bread, milk, butter, dates, or what they receive in exchange for their wool. Their frugality is in many instances the effect of narrow circumstances; and shews with what propriety Solomon describes an expensive way of living by their *frequent eating of flesh*. See also RUSSELL'S *Hist. of Aleppo*, p. 108.

No. 613. — xxiii. 30. *They that tarry long at the wine.*] DANDINI (p. 17.) informs us that it was the practice of tipplers not merely to tarry long over the bottle, but over the wine cask. "The goodness of the wine of Candia renders the Candiots great drinkers; and it often happens that two or three great drinkers will sit down together at the foot of a cask, from whence they will not depart till they have emptied it." See also *Isaiah* v. 11.

No. 614. — xxiv. 11. *If thou forbear to deliver them that are drawn unto death and those that are ready to be slain.*] It was allowed among the Jews, that if any person could offer any thing in favour of a prisoner after sentence was passed, he might be heard before execution was done: and therefore it was usual, as the Mishna shews, that when a man was led to execution, a crier went before him and proclaimed, "This man is now going to be executed for such a crime, and such and such are the witnesses against him; whoever knows him to be innocent, let him come forth, and make it appear." DODDRIDGE'S *Works*, vol. iii. p. 236. *note*.

No. 615. — xxiv. 26. *Every man shall kiss his lips that giveth a right answer.*] The rescripts of authority used to be kissed, whether they were believed to be just or not; and the letters of people of figure were treated in this manner; but it is possible these words may refer to another custom, which D'ARVIEUX gives an account of in his description of the Arabs of Mount Carmel, who, when they present any petition to their emir for a favour, offer their billets to him with their right hands, after having first kissed the papers. *Voy. dans la Pal.* p. 155. The Hebrew manner of expression is short; *every lip shall kiss, one maketh to return a*

right answer; that is, every one shall be ready to present the state of his case, kissing it as he delivers it, when there is a judge whose decisions are celebrated for being equitable. HARMER, vol. ii. p. 52.

No. 616. — xxiv. 31. *The stone wall.*] Stone walls were frequently used for the preservation of vineyards, as well as living fences. VAN EGMONT and HEYMAN (vol. ii. p. 39.), describing the country about Saphet, a celebrated city of Galilee, tell us, “the country round it is finely improved, the declivity being covered with vines, supported by low walls.” HARMER, vol. i. p. 456.

It was possibly to guard against the depredations of jackals, that induced them to build walls about their vineyards; since we are assured by HASSELQUIST, (*Trav.* p. 127.) that these animals are very numerous in Palestine, especially during the vintage, often destroying whole vineyards, and fields of cucumbers.

No. 617. — xxv. 13. *As the cold of snow in the time of harvest.*] As the mixing of snow with wine in the sultry time of harvest is pleasing and refreshing, so a successful messenger revives the spirit of his master who sent him, and who was ready to faint from an apprehension of his failure. The custom of cooling wines with snow was usual among the Eastern nations. It was derived from the Asiatics and Greeks to the Romans. PLUTARCH describes the manner in which they preserved it (*Sympos.* lib. vi. 2. 6.) by covering it with straw, and coarse cloths unshorn. *Xenophon* says, it was necessary to procure snow to cool the wines in summer, which otherwise could not be drank with any pleasure. The Orientals more early used it for this purpose; and *Atheneus* mentions it as an ancient custom, and that they used oak branches for the same purpose. Various instances among the Eastern nations of this custom of cooling their wines may be produced, and particularly among the Jews. In some hot countries it was often difficult to obtain it, and they were obliged to search into the hollow cliffs to collect it. Mount Hebron, which was always covered with snow, plentifully supplied the inhabitants of that country, from whence it was often carried to Tyre. BARRY'S *Observations on the Wines of the Ancients*, p. 169.

The Romans used snow not only to cool their liquors, but their stomachs, after having inflamed themselves with high eating. *Nivem rodunt, solatium stomachi restuantis*, SENECA, *Epist.* 95. This custom still prevails in Italy, especially at Naples, where, as Mr. ADDISON observes, they “drink very few liquors, not so much as water, that have not lain in *fresco*; and every body, from the highest to the lowest, makes use of it: insomuch that a scarcity of snow would raise a mutiny at Naples, as much as a dearth of corn or provisions in another country.” *Travels*, p. 185. Sir W. OUSELEY’s *Travels in the East*, vol. ii. p. 57. *Athenæus*, lib. iii. PLINY, *Nat. Hist.* lib. xxxi. cap. 3.

RAUWOLF, in his description of Lebanon, (*Travels*, p. 282.) says: “We find through the whole summer, snow, which is brought down from the mountains, to be sold in their bazars, to cool their liquors, particularly in the dog days.” The same is related by JACOB DE VITRIACO. (*Gesta Dei per Francos*, p. 1098.) SCHWEIGGER, in his description of Constantinople, says, that the Sultan derives annually a considerable profit from his ice-pits; as also do the Pachas. “As I have been credibly informed, Mehmet Pacha annually derives 80,000 ducats from his ice-pits. This article is bought in the summer by fruiterers, who retail it to the common people. When any body buys a measure of sherbet, he buys at the same time a lump of ice, which he throws into it; or he walks about the street with the lump of ice in his mouth. This custom may probably have been prevalent among the Jews, as Solomon speaks also of it in the *Proverbs*. When *Chardin* was seized with a violent fever, in his journey from Ispahan to Bender Abassi, at Saar, he was ordered by his Persian physician to drink snow, which the governor of the town sent him from his own store; and he assures us that he never drank any thing more refreshing. That the ancients drank snow alone as a cooling beverage, appears from ALEXIS, in *Athenæus*, where he speaks of the contradictory inclinations of man; ‘we procure snow to drink;’ and *Dexicrates* says likewise ‘When I am drunk, I drink snow.’”

No. 618.—xxv. 26. *A righteous man falling down before the wicked is as a troubled fountain and a corrupt spring.]*

One method of rendering streams of water unfit for use to an enemy was by throwing filth into them. This was sometimes practised, (*Gesta Dei per Francos*, p. 1031.) and in particular it was done by the people at a place called Bosseret. Accident has also sometimes had the same effect. The same writer mentions a large quantity of water collected in cisterns, as being spoiled by locusts perishing in it. A circumstance of this kind might be alluded to by Solomon in these words. HARMER, vol. ii. p. 234.

No. 619. — xxv. 27. *It is not good to eat much honey.*] Delicious as honey is to an Eastern palate, it has been thought sometimes to have produced terrible effects. SANUTUS (*Gesta Dei per Francos*, vol. ii. p. 224.) informs us, that the English who attended Edward the First into the Holy Land died in great numbers, as they marched, in June, to demolish a place; which he ascribes to the excessive heat, and their intemperate eating of fruits and honey. This circumstance seems to illustrate both the remark of Solomon, and the prophetic passage which speaks of a book sweet in the mouth as a morsel of honey, but bitter after it was down. *Rev. x. 9, 10.* HARMER, vol. i. p. 299.

No. 620. — xxvi. 8. *As he that bindeth a stone in a sling.*] The custom, which prevailed almost universally among the heathens, of erecting memorials of stone, both for a witness of covenants, and for an object of worship, to the idol *Margemah*, *Markolis*, or *Mercury*, seems extremely ancient. *R. Elias Aschenaz* (cited by KIRCHER in his *Œdipus*, synt. iv. c. 2.) says, that the religious honour which was paid to *Markolis* (the same as the *Anubis* of the *Egyptians*, as the *Hermes* of the *Greeks*, and *Mercury* of the *Romans*) consisted in throwing stones together into a heap; which practice originated from an idle fable concerning the gods, not worth repeating. To this idolatrous rite Solomon is supposed (by *Selden* and others) to allude in this passage; where, instead of rendering the text, *as he that bindeth a stone in a sling*, which does not afford the comparison of folly intended, it should have been translated, *as he that throweth a stone to Margemah*, or *Mercury*, which cannot profit the idol, so is he that giveth honour to a fool, of

which he is wholly insensible. SELD. *de Mercurii Acervo*. There were also *Mercurii*, or *Hermæ viales*, for the direction of travellers. Dr. PLOT (in his *Natural History of Oxfordshire*) thinks, with Dr. *Stillingfleet*, that the *Britons*, long before the arrival of the *Romans*, were acquainted with the Greeks, and that they learned from them the practice of setting up unpolished stones, instead of images, to the honour of their gods: and he asserts from *Pausanias*, that, near the statue of *Mercury*, there were thirty square stones, which the *Pharii* worshipped, and gave to every one of them the name of a god. Stones were universally set up for memorials, and were sacred to the election of kings, &c. by the *Danes* and other northern nations. The same author seems also of opinion, that the celebrated *Stonehenge*, in *Wilts*, was neither a *Roman* temple nor *Danish* monument, but rather somewhat belonging to the idol *Markolis*. (*Nat. Hist. Oxf.* c. 10. § 81.102.) PLUTARCH, in his life of *Cimon*, mentions the erection of stone *Mercuries*, with inscriptions upon them, in honour of taking the city *Eione* from the *Persians*. And *Gyraldus* asserts that the heathens had their *deus lapideus*, or stone god, to swear by, and relates from *Polybius* the form of an oath which was so taken, between the *Romans* and *Carthaginians*, relative to a treaty of peace. Many have thought that the whole of this custom was a vile abuse of Jacob's consecration of the stone at Bethel.

No. 621. — xxvii. 6. *The kisses of an enemy are deceitful.*] It was not customary among the Greeks and Romans to give the kiss of adoration to their idols; but at *Agri- gentum* in *Sicily*, where it seems the worship of the *Tyrian Hercules* was introduced by the *Phenicians*, who, it is well known, settled many considerable colonies in that island, we meet with a brazen image of *Hercules*, whose mouth and chin were worn by the kisses of his worshippers, “*ex ære simulachrum ipsius Herculis — rictum et mentum ejus — paulo attritius, quod in precibus et gratulationibus non solum id venerari, verum etiam osculari solebant.*” CICERO, *actio 2. in verrem*, lib. iv. cap. 43. The kiss of adoration is still practised by the *Siamese* pagans; for in their public worship, “after the priest's benediction, every one goes to an image,

and kisses or bows to it, and then marches off in good order." *Complete Syst. of Geog.* vol. ii. p. 288.

No. 622. — xxvii. 9. *Ointment and perfume.*] At the close of a visit in the East, it is common to sprinkle rose or some other sweet-scented water on the guests, and to perfume them with aloes wood, which is brought last, and serves for a sign that it is time for a stranger to take leave. It is thus described by M. SAVARY: "Towards the conclusion of a visit amongst persons of distinction in Egypt, a slave, holding in his hand a silver plate, on which are burning precious essences, approaches the faces of the visitors, each of whom in his turn perfumes his beard. They then pour rose-water on the head and hands. This is the last ceremony, after which it is usual to withdraw." Lord VALENTIA (*Voyages and Travels*, vol. ii. p. 85. 8vo.) mentions the same practice as existing in India. At the conclusion of a visit which he paid, he says, "on my taking leave, we had rose-water thrown on our handkerchiefs." — "The Dola was not awake, so that he could not receive me, and I was kept waiting a few minutes: however to compensate this neglect, he rose up to pay his compliments to each of the gentlemen of my party, who were successively presented to him. The usual compliments passed, rose-water was presented, and our chins perfumed with frankincense." *Ibid.* p. 195.

As to the method of using the aloes wood, MAUNDRELL says, (p. 30.) they have for this purpose a small silver chafing-dish, covered with a lid full of holes, and fixed upon a handsome plate. In this they put some fresh coals, and upon them a piece of lignum aloes; and then shutting it up, the smoke immediately ascends with a grateful odour through the cover. Probably to such a custom, so calculated to refresh and exhilarate, the words of Solomon have an allusion.

"We were received by the lady of the house, on entering, with great civility: she poured a little perfumed rose-water into our hands, from a bottle covered with silver fillagre of very fine work; and as we passed into the room, she sprinkled us all over with rose-water. This I afterwards found to be a common custom in all Coptic and

Levantine houses, when a person makes a visit of ceremony." WALPOLE'S *Memoirs of Turkey*, vol. i. p. 400.

Dr. CLARKE (*Travels*, vol. ii. p. 352.), describing an entertainment at which he was present, says, "they covered us with magnificent cloths of sky-blue silk, bespangled and embroidered with gold. They also presented to us preserved fruits and other sweetmeats; snatching away the embroidered cloths to cover us again with others of white satin, still more sumptuous than before. Then they brought coffee, in golden cups studded with diamonds; and the cloths were once more taken away. After this there came slaves kneeling before us with burning odours in silver censers, which they held beneath our noses; and, finally, a man passing rapidly round, bespattered our faces, hands, and clothes, with rose-water: a compliment so little expected at the time, and so zealously administered, that we began to wipe from our eyes the honors which had almost blinded us."

"In consideration of our European customs, some chairs had been provided; and caleans, or pipes, with coffee, tea, and rose-water, were presented to the guests, besides fruit, cakes, and sweetmeats." Sir W. OUSELEY'S *Travels in the East*, vol. i. p. 189.

"In all the great houses of Cairo, the earthen vessels for containing water are perfumed. This becomes quite a ceremony. They first put into the vase some mastic, and a substance called Makourgourivic, which is brought from Upper Egypt. They then clarify the water with almond paste, cool it by the evaporating jars, and thus it is made fit for drinking." CLARKE'S *Travels*, vol. iii. p. 154.

"During our conversation, some slaves brought a very richly ornamented silver tripod, filled with burning coals, upon which some incense was thrown, and it was presented to us to inhale the fragrant smoke; and at the moment we inclined our head, a slave sprinkled some rose-water over us from a bottle he held in his left hand." BRAMSEN'S *Tour*, vol. i. p. 196. See also FORBES'S *Oriental Memoirs*, vol. i. p. 224., and WITTMAN'S *Travels*, p. 47. HOBHOUSE'S *Travels in Albania*, p. 450. DODWELL'S *Tour through Greece*, vol. i. p. 152. BUCKINGHAM'S *Travels in Palestine*, p. 256.

No. 623. — xxvii. 22. *Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.*] That such a punishment as this was used in the East will clearly appear from the following testimonies. “Fanaticism has enacted in Turkey, in favour of the ulemas, (or body of lawyers,) that their goods shall never be confiscated, nor themselves put to death, but by being bruised in a mortar.” Baron Du TOTT, vol. i. p. 28. “As for the guards of the towers (who have let Prince *Coreskie*, a prisoner, escape,) some of them were empaled, and some were pounded or beaten to pieces in great mortars of yron, wherein they do usually pound their rice, to reduce it to meale.” KNOLLES’s *History of the Turks*, p. 1374. “The Mahometans consider this office so important, and entitled to such reverence, that the person of a pacha who acquits himself well in it, becomes inviolable, even by the sultan: it is no longer permitted to shed his blood. But the Divan has invented a method of satisfying its vengeance on those who are protected by this privilege, without departing from the literal expression of the law, by ordering them to be pounded in a mortar, or smothered in a sack, of which there have been various instances.” VOLNEY’s *Travels*, vol. ii. p. 250.

“I have mentioned several acts of violence recently committed at Keish, but trust that they were not like those imputed to the Portuguese Roui-Fereyra-Andrade, who, having landed here, obliged a father and mother to destroy their little infant by pounding it in a mortar.” Sir W. OUSELEY’s *Travels in the East*, vol. i. p. 168. *note*.

[The law, it is said, empowers the sultan to banish the ulemas, but not to put them to death; and if any part of the law could be preserved inviolable, by the united exertions of the ministers, or of some of them, it would certainly be this article, which is of so much importance to themselves. And yet we find that Murad the Fourth had a mufti pounded to death in a marble mortar, and justified this extraordinary punishment, by saying: “The heads which by their dignity are free from the sword, must be pounded with the pestle.” This is related by KANTEMIR (*History of the Ottoman Empire*), but without any authority.

D'OHSSON states, that it is a common saying among the Turks that this punishment is appointed for criminals or refractory individuals among the ulemas, but could not find in the Turkish annals an instance of it ever being inflicted. (*General Description of the Ottoman Empire*, part iv. p. 604.) It is said that the marble mortar, which is expressly designed to pound the ulemas to death, is preserved in the Seven Towers. RYCAUT. p. 107. POUQUEVILLE, who himself was a state prisoner in that prison, asserts the contrary. *Travels*, vol. ii. p. 80. THORNTON, in his account of the present *State of Turkey*, says, most of the Turks affirm that this mortar is in the seraglio; but the most sensible of them believe that it does not exist at all, and that it is merely a bugbear which has not been known for many centuries. It is also highly improbable that the above proverb, which has given occasion to these remarks, should have been taken from a capital punishment at that time in use. It is doubtless only an hyperbolical, proverbial expression, such as are still frequent among the orientals. One very like it is quoted by SANSON (*Present State of the Kingdom of Persia*, in OLEARIUS' *Travels in Persia*, p. 34.) "The enmity," he says "between the Sunnis, *i. e.* followers of Omar, and the Schiais, *i. e.* followers of Ali, is so great, that the Persians have a proverb, that if you were to boil a Sunni with a Schiais in one pot, their substance would still not mingle, but they would remain separate from each other, and preserve unchanged their innate antipathy." See also *Complete System of Geography*, vol. ii. p. 16. HALL'S *Voyage to Corea*, p. 623. ROSENMÜLLER.]

No. 624. — xxvii. 27. *And thou shalt have goats' milk enough for thy food.*] Milk is a great part of the diet of the eastern people. Their goats furnish them with some part of it, and, RUSSELL tells us (p. 53.), are chiefly kept for that purpose; that they yield it in no inconsiderable quantity; and that it is sweet and well tasted. This at Aleppo is, however, chiefly from the beginning of April to September; they being generally supplied the other part of the year with cows' milk, such as it is: for the cows being commonly kept at the gardens, and fed with the re-

fuse, the milk generally tastes so strong of garlic or cabbage-leaves as to be very disagreeable. This circumstance sufficiently points out how far preferable the milk of goats must have been. HARMER, vol. i. p. 288.

No. 625. — xxx. 8. *Food convenient for me.*] This expression properly signifies an allowance or proportion of food; it is an allusion to the custom which then prevailed of giving daily to servants and other dependants a certain daily supply.

It is mentioned by THEOPHRASTUS, *Eth. Char.* xi., where, describing a *mean, sordid, wretch*, he says, *He will himself measure out the usual allowance to his domestics*, μετρεῖν αὐτὸς τοῖς ἐνδόν τα ἐπιτηδεῖα. See DUPORT on the place, p. 394. So TERENCE, in his *Phormio*, the scene of which is laid at *Athens*, introduces *Davus* speaking of the *demensum* of *Geta*, another slave, Act i. Scene 1. lin. 9. On which passage *Donatus* informs us that the *demensum*, or allowance of corn given to each slave for a month, was four modii, which at most did not exceed *six* of our *pecks*.

No. 626. — xxx. 17. *The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.*] That ravens were understood to prey on criminals who had been executed, appears from many passages in ancient writers. The Greeks often speak of throwing to the ravens. The old man *Mnesilochus*, in *Aristophanes*, entreats for a mitigation of his sentence, and that he may not be hanged to serve as food for ravens. So we read in HORACE,

——— non pasces in cruce corvos,

Thou shalt not hang on a cross and feed ravens.

[In TZETZES (chil. v. chap. 22.), the Centaur Asbolus “hangs on the trunk of a lofty pine, a feast to the insatiable ravens.” In the above proverb, it is said, that ravens shall pick out the eyes of him that despiseth his parents. For the raven, as *Epictetus* and *Isidorus* observe (in BOCHART’S *Hierozoik*, part ii. b. 2. chap. 10. p. 201.) principally picks at the eyes of corpses. Therefore it is said, among the imprecations uttered by Catullus on his enemy Comi-

nus (cviii. 5.), "May ravens devour the eyes, dogs the entrails, and wolves the other members."

Effosos oculos voret atro gutture corvus,
Intestina canes, cetera membra lupi.

The eyes, even of living men and animals, are said, by the Greeks and Arabs, to be in danger from the raven. The meaning is, that he who despises his parents deserves to perish in the desert, and there become a prey to the ravens.]

No. 627. — xxx. 33. *The churning of milk bringeth forth butter.*] The ancient way of making butter in Arabia and Palestine was probably nearly the same as is still practised by the Bedoween Arabs and Moors in Barbary, and which is thus described by Dr. SHAW. "Their method of making butter is by putting the milk or cream into a goat's skin, turned inside out, which they suspend from one side of the tent to the other; and then, pressing it to and fro in one uniform direction, they quickly occasion the separation of the unctuous and wheyey parts." (*Trav.* p. 168.) So "the butter of the Moors in the empire of Morocco, which is bad, is made of all the milk (comp. *Prov.* xxx. 33. above) as it comes from the cow, by putting it into a skin, and shaking it till the butter separates from it." STEWART'S *Journey to Mequinez*. And, what is more to the purpose, as relating to what is still practised in Palestine, HASSELQUIST, speaking of an encampment of the Arabs, which he found not far from Tiberias, at the foot of the mountain or hill where Christ preached his sermon, says, "they make butter in a leathern bag, hung on three poles, erected for the purpose, in the form of a cone, and drawn to and fro by two women." *Trav.* p. 159.

No. 628. — xxxi. 13. *She seeketh wool and flax.*] It was usual in ancient times for great personages to do such works as are mentioned in these words, both among the Greeks and Romans. Lucretia with her maids was found spinning, when her husband Collatinus paid a visit to her from the camp. Tanaquilis, or Caia Cæcilia, the wife of king Tarquin, was an excellent spinner of wool. VALERIUS MAXIMUS, l. x. p. 348. Her wool, with a distaff and

spindle, long remained in the temple of Sangus; and a garment made by her, worn by Servius Tullius, was reserved in the temple of Fortune. Hence it became a custom for maidens to accompany new-married women with a distaff and spindle, with wool upon them, signifying what they were principally to attend to. *PLIN. Nat. Hist. l. viii. c. 48.* Maidens are advised to follow the example of Minerva, said to be the first who made a web; and if they desired to have her favour, learn to use the distaff, and to card and spin. *OVID. Fast. l. iii.* So did the daughters of Minyas. *OVID. Met. l. iv. f. 1. v. 34.,* and the nymphs, *VIRGIL. Geor. l. iv.* Augustus Cæsar usually wore no garments but such as were made at home, by his wife, sister, or daughter. *SUETON. in Vit. August. c. 73.*

In Java, “it is part of the domestic economy, that the women of the family should provide the men with the clothes necessary for their apparel; and from the first consort of the sovereign to the wife of the lowest peasant, the same rule is observed. In every cottage there is a spinning wheel and loom; and in all ranks, a man is accustomed to pride himself on the beauty of a cloth woven either by his wife, mistress, or daughter.” *RAFFLES’S History of Java, vol. i. p. 86.* *HOLDERNESS on the Manners of the Crim Tartars, p. 15.*

No. 629. — xxxi. 18. *Her candle goeth not out by night.*] There is a passage in *VIRGIL* which may serve as an illustration of this text, and which bears so great a resemblance to it that it might almost pass for a poetical imitation.

— Prima quies medio jam noctis abactæ
Curriculo expulerat somnum: cum fœmina primum
Cui tolerare colo vitam, tenuique Minervâ,
Impositum cinerem et sopitos suscitât ignes,
Noctem addens operi, famulasque ad lumina longo
Exercet penso. — *Æn. viii. lin. 407.*

*Night was now sliding in her middle course:
The first repose was finish’d: when the dame,
Who by her distaff’s slender art subsists,
Wakes the spread embers and the sleeping fire,
Night adding to her work: and calls her maids
To their long tasks, by lighted tapers urged.* TRAPP.

And to give a modern instance of a similar kind. Monsieur DE GUYS, in his *Sentimental Journey through Greece*, (cited in *Critical Review*, for June, 1772, p. 459.) says, “embroidery is the constant employment of the Greek women. Those who follow it for a living are employed in it from morning to night, as are also their daughters and slaves. This is a picture of the industrious wife, painted after nature by *Virgil* in the eighth book of his *Æneid*. I have a living portrait of the same kind constantly before my eyes. The lamp of a pretty neighbour of mine, who follows that trade, is always lighted before day, and her young assistants are all at work betimes in the morning.”

No. 630. — xxxi. 22. *She maketh herself coverings of tapestry.*] HOMER, who was nearly contemporary with Solomon, represents both Helen and Penelope employed at their looms, *Il.* iii. 125. *Od.* ii. 94. *et* vi. 52. And to this day in Barbary, “the women alone are employed in the manufacturing of their hykes, or blankets as we should call them: who do not use the shuttle, but conduct every thread of the woof with their fingers.” SHAW’S *Travels* p. 224.

No. 631. — xxxi. 24. *She maketh fine linen and selleth it, and delivereth girdles unto the merchants.*] Herodotus informs us, that the Egyptian women used to carry on commerce. That trade is now, however, lost; and the Arabs of that country are the only people who retain any share of it. MAILLET (*Lett.* xi. p. 134.) says, that the women used to deal in buying and selling things woven of silk, gold, and silver, of pure silk, of cotton, of cotton and thread, or simple linen cloth, whether made in the country or imported. This is precisely what the industrious Israelitish women are supposed to have done. HARMER, vol. ii. p. 414.

No. 632. — ECCLESIASTES, iii. 7.

A time to sew.

PUTTING on new clothes is thought by the people of the East very requisite for the due solemnization of a time of rejoicing.

The Khaliff Mostanser Billah, going up one day to one of the highest parts of his palace, according to D'HERBELLOT, "saw the greatest parts of the flat-roofs of the houses of Bagdat, his capital, spread with clothes of different kinds, and being told by his vizir, upon his asking the reason of it, that the inhabitants of Bagdat were drying their clothes, which they had newly washed on the account of the approach of the Beiram, which is a very solemn Mohammedan festival, Mostanser was so concerned, that they were so poor as to be obliged to wash their old clothes, for want of new ones, with which to celebrate this festival, that he ordered a great quantity of gold to be instantly made into bullets, proper to be shot out of cross-bows, which he and his courtiers threw, by this means, upon every terrace upon the city where he saw their garments laid a drying." P. 400.

HASSELQUIST says, (p. 400.) "The Turks, even the poorest of them, must absolutely have new clothes at the Bairam," or great festival. The *rending* mentioned in this verse undoubtedly refers to the oriental mode of expressing sorrow: the *sewing* is designed as an opposite to it: it appears then from this consideration, connected with the custom now mentioned, to intend a time of making up new vestments, rather than, as has been commonly understood, the reparation of old ones. HARMER, vol. ii. p. 119. LYON'S *Travels in Africa*, p. 108. WITTMAN'S *Travels in Turkey*, p. 43.

No. 633. — vii. 6. *The crackling of thorns under a pot.*] Cow-dung dried was the fuel commonly used for firing, but this was remarkably slow in burning. On this account the Arabs would frequently threaten to burn a person with cow-dung as a lingering death. When this was used it was generally under their pots. This fuel is a very striking contrast to thorns and furze, and things of that kind, which would doubtless be speedily consumed, with the crackling noise alluded to in this passage. Probably it is this contrast which gives us the energy of the comparison. HARMER, vol. i. p. 261.

The common fuel used by the inhabitants of the country (*Egypt*) is prepared from a mixture of camel's dung, mud, and straw: these ingredients, being mixed as a paste, they collect into balls, which are flattened upon the walls of their huts for drying in the sun, and made into circular cakes. CLARKE'S *Travels*, vol. iii. p. 34.

"In all parts of the village were small pyramids of cow-dung, the different collections of the poor inhabitants for their winter fuel. The walls of their houses were likewise covered with great cakes of the same materials, which were then drying as additions to their stock. The common children collect this; and I have frequently seen two little creatures contending for it with the highest anxiety and animation." MORIER'S *Journey through Persia*, p. 272.

"From scarcity of wood, the dung of cattle is used for purposes of fuel, and the inhabitants collect it with great care, forming it into cakes, which they dry in the summer sun, for culinary and winter use." SIR R. K. PORTER'S *Travels in Persia*, vol. i. p. 5. WALPOLE'S *Memoirs of Turkey*, vol. ii. p. 368. FORBES'S *Oriental Memoirs*, vol. iii. p. 96. DUBOIS' *Description of the People of India*, p. 290.

No. 634. — vii. 26. *I find more bitter than death the woman whose heart is snares and nets, and her hands as bands.*] The following insidious mode of robbery gives a very lively comment upon these words of Solomon. "The most cunning robbers in the world are in this country. They use a certain slip with a running noose, which they cast with so much sleight about a man's neck when they

are within reach of him, that they never fail, so that they strangle him in a trice. They have another curious trick also to catch travellers. They send out a handsome woman upon the road, who, with her hair dishevelled, seems to be all in tears; sighing and complaining of some misfortune which she pretends has befallen her. Now, as she takes the same way as the traveller goes, he easily falls into conversation with her, and finding her beautiful, offers her his assistance, which she accepts: but he hath no sooner taken her up on horseback behind him, but she throws the snare about his neck, and strangles him, or at least stuns him; until the robbers who lie hid, come running in to her assistance, and complete what she hath begun." THEVENOT, part iii. p. 41.

No. 635. — x. 1. *Dead flies cause the apothecary's ointment to stink.*] "A fact well known," says SCHEUCHZER, (*Phys. Sacra, in loc.*) "wherefore apothecaries take care to prevent flies coming to their syrups and other fermentable preparations. For in all insects there is an acrid volatile salt, which mixed with sweet, or even alkaline substances, excites them to a brisk intestine motion, disposes them to fermentation, and to putrescence itself; by which the more volatile principles fly off, leaving the grosser behind: at the same time the taste and odour are changed, the agreeable to fetid, the sweet to insipid."

No. 636. — x. 7. *I have seen servants riding upon horses, and princes walking as servants upon the earth.*] Riding on an horse is a very honorable thing in the East, and what Europeans are not in common permitted to do. They are ridden in a very stately manner. It is contrary to the Turkish dignity to go on a horse faster than a foot-pace in the streets. When they appear thus abroad they are attended with a number of servants. Ideas of stateliness consequently attach themselves to riding on horseback. In other instances, asses were very much used both by the men and by the women, but the former practice became so prevalent in the time of Solomon, that speaking of state and pomp, he says, *I have seen servants upon horses, and princes walking as servants upon the earth.* HARMER, vol. ii. p. 104.

“The king frequently visits the tomb of Fatmeh, and makes costly offerings there. By such acts he has acquired among the priesthood a great reputation, which, when at Koom, he keeps up by going about on foot, an act of great humility in Persian estimation. We may conceive the full extent of this humility, where walking is part of the service exacted from servants, multitudes of whom are always attached to a prince, and a man of consequence in the East. Many are kept exclusively for that purpose. When a great man goes abroad, he is mounted on a horse, whilst his servants surround him, one bearing his pipe, another his shoes, another his cloak, a fourth his saddle-cloth, and so on, the number increasing with the dignity of the master.” MORIER’S *Second Journey through Persia*, p. 166. *Travels of ALI BEY*, vol. i. p. 109. PARSONS’S *Travels*, p. 321.

No. 637. — xii. 4. *The doors shall be shut in the streets, when the sound of the grinding is low.*] The people in the East bake every day, and usually grind their corn as they want it. The grinding is the first work in the morning. This grinding with their mills makes a considerable noise, or rather, as Sir JOHN CHARDIN says, “the songs of those who work them.” May not this help to explain the meaning of this passage, in which the royal preacher, describing the infirmities of old age, among other weaknesses, says, *The doors shall be shut in the streets, when the sound of the grinding is low*: that is, the feeble old man shall not be able to rise from his bed early in the morning to attend that necessary employment of grinding corn, consequently his doors shall be shut: neither will the noise of their songs, which are usual at that employment, be heard, or when it is heard, it will be only in a low feeble tone.

No. 638. — xii. 11. *As nails fastened by the masters of assemblies.*] The Romans were accustomed to number their years by the *clavi* or nails which were fixed on the temple doors. The prætor, consul, or dictator, drove one annually into the wall of Jupiter’s temple upon the ides of March. HORACE, b. iii. *Od.* xxiv. 5. LIVY, lib. vii. s. 3. May not these words of Solomon allude to a custom similar to this?

No. 639. — xii. 11. *Masters of assemblies.*] It is most probable that the assemblies here referred to, were for the purpose of pronouncing discourses of an eloquent and philosophical nature. Such assemblies have been common in those countries since the days of Solomon, and even in his time might not be unknown. *Macamat* signifies, according to *D'Herbelot*, assemblies and conversations, pieces of eloquence, or academical discourses, pronounced in assemblies of men of letters. This way of reciting compositions in prose and verse has been as frequent among the Orientals, as it was anciently among the Romans, and as it is now in our academies. The Arabians have many books containing discourses of this kind, which are looked upon by them as master-pieces of eloquence. *HARMER*, vol. iv. p. 70.

No. 640. — SOLOMON'S SONG, i. 5.

I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

MODERN tents are sometimes very beautiful. "The Turks spare for nothing in rendering their tents convenient and magnificent. Those belonging to the Grand Signor were exceeding splendid, and covered entirely with silk; and one of them lined with a rich silk stuff, the right side of which was the apartment for the eunuchs. But even this was exceeded by another, which I was informed cost twenty-five thousand piastres; it was made in Persia, and intended as a present to the Grand Signor; and was not finished in less than three or four years. The outside of this tent was not indeed remarkable; but it was lined with a single piece made of camels' hair, and beautifully decorated with festoons and sentences in the Turkish language." *Travels*, by EGMONT and HEYMAN, vol. i. p. 212.

Nadir Shah, out of the abundance of his spoils, caused a tent or tabernacle to be made of such beauty and magnificence as were almost beyond description. The outside was covered with fine scarlet broad cloth, the lining was of violet-coloured satin, on which were representations of all the birds and beasts in the creation, with trees and flowers, the whole made of pearls, diamonds, rubies, emeralds, amethysts, and other precious stones: and the tent-poles were decorated in like manner. On both sides of the Peacock-Throne was a screen, on which were the figures of two angels in precious stones. The roof of the tent consisted of seven pieces; and when it was transported to any place, two of these pieces, packed in cotton, were put into a wooden chest; two of which chests were a sufficient load for an elephant: the screen filled another chest. The

walls of the tent, the tent-poles, and the tent-pins, which latter were of massy gold, loaded five more elephants; so that for the carriage of the whole were required seven elephants. This magnificent tent was displayed on all festivals in the Public Hall at Herat, during the remainder of Nadir Shah's reign. GLADWIN'S *Khojeh Abdulkurreem*, p. 31.

Sir J. CHARDIN tells us, "that the late king of Persia caused a tent to be made which cost two millions. They called it the House of Gold, because gold glittered every where about it." He adds, "that there was an inscription wrought upon the cornice of the antichamber, which gave it the appellation of the throne of the second Solomon, and at the same time marked out the year of its construction." Tom. i. p. 203.

No. 641. — i. 9. *I have compared thee, O my love, to a company of horses.*] This appears a very coarse compliment to a mere English reader, arising from the difference of our manners; but the horse is an animal in very high estimation in the East. The Arabians are extravagantly fond of their horses, and caress them as if they were their children. From the following extract it appears that it is seldom they ever part with them. "The Paishwa had said in a former conversation that he would mention another circumstance on a future occasion. It turned out to be a request that I would procure him an Arab mare. The colonel of course assured him that I would do my best: but unfortunately I knew it was impossible, as the Arabs never will part with their mares." Lord VALENTIA'S *Voyages and Travels*, vol. ii. p. 119.

"Ibrahim went frequently to Rama, to enquire news of that mare which he dearly loved. I have many a time had the pleasure to see him weep with tenderness, while he was kissing and caressing her. He would embrace her, and wipe her eyes with his handkerchief, would rub her with his shirt sleeves, and would give her a thousand benedictions, during whole hours that he would remain talking to her. "My eyes," would he say to her, "my soul, my heart, must I be so unfortunate as to have thee sold to so many masters, and not to keep thee myself? I am poor, my antelope;

thou knowest it well, my darling. I brought thee up in my dwelling as my child; I did never beat nor chide thee; I caressed thee in the fondest manner. God preserve thee, my beloved! Thou art beautiful! Thou art sweet! Thou art lovely! God defend thee from envious eyes." D'ARVIEUX, p. 201.

The horses of Egypt are so remarkable for stateliness and beauty, as to be sent as presents of great value to the Sublime Porte; (MAILLET, *Lett.* ix. and xiii.) and it appears from sacred history, that they were in no less esteem formerly among the kings of Syria, and of the Hittites, as well as Solomon himself, who bought his horses at 150 shekels, which (at Dean *Prideaux's* calculations of three shillings the shekel) is 22*l.* 10*s.* each, a very considerable price at which to purchase twelve thousand horses together. The qualities, which form the beauty of these horses, are tallness, proportionable corpulency, and stateliness of manner; the same qualities which they admire in their women, particularly *corpulency*, which is known to be one of the most esteemed characters of beauty in the East. NIEBUHR says, "As plumpness is thought a beauty in the East, the women, in order to obtain this beauty, swallow, every morning and every evening, three of these insects (a species of *tenebriones*) fried in butter." Upon this principle is founded the compliment of *Solomon*; and it is remarkable that the elegant THEOCRITUS, in his epithalamium for the celebrated queen *Helen*, whom he described as *plump* and *large*, uses exactly the same image, comparing her to *the horse in the chariots of Thessaly*. (*Idyl.* xviii. ver. 29.) WILLIAMS'S *New Translation of Solomon's Song*, p. 172. LYON'S *Travels in Africa*, p. 62. HUGHES'S *Travels in Sicily, &c.* vol. ii. p. 65.

No. 642. — i. 10. *Thy cheeks are comely with rows of jewels.*] OLEARIUS supposes the head-dress of the bride here referred to is the same with that which is now frequently used in the East. He says, (p. 818.) that all the head-dress that the Persian ladies make use of consists of two or three rows of pearls, which are not worn there about the neck, as in other places; but round the head, beginning at the forehead, and descending down the cheeks

and under the chin ; so that their faces seem to be set in pearls. HARMER, *on Sol. Song*, p. 205.

They do however sometimes wear necklaces. For Lady M. W. MONTAGUE (*Letters*, vol. ii. p. 135.) describing the dress of the Turkish Sultana Hafiten, says, "Round her neck she wore three *chains*, which reached to her knees ; one of large pearls, at the bottom of which hung a fine coloured emerald as big as a turkey's egg ; another consisting of two hundred emeralds close joined together, of the most lively green, perfectly matched, every one as large as a half-crown piece, and as thick as three crown pieces ; and another of small emeralds perfectly round." The female *Arab*, of whom NIEBUHR gives a print, (*Voyage*, tom. i. p. 242.) has three *strings of pearls* hanging at her neck.

No. 643. — i. 13. *A bundle of myrrh is my well beloved unto me ; he shall lie all night between my breasts.*] The eastern women amongst other ornaments used little perfume boxes, or vessels filled with perfumes, to smell at. These were worn suspended from the neck, and hanging down on the breast. This circumstance is alluded to in the *bundle of myrrh*. These *olfactoriola*, or smelling boxes, (as the *Vulg.* rightly denominates them,) are still in use among the Persian women, to whose "necklaces, which fall below the bosom, is fastened a large box of sweets ; some of these boxes are as big as one's hand ; the common ones are of gold, the others are covered with jewels. They are all bored through, and filled with a black paste very light, made of musk and amber, but of very strong smell." *Complete System of Geography*, vol. ii. p. 175.

No. 644. — ii. 3. *I sat down under his shadow with great delight, and his fruit was sweet to my taste.*] *Shade*, according to Mr. WOOD, in his *Description of the Ruins of Balbeck*, (p. 5.) is an essential article in oriental luxury. The greatest people seek these refreshments as well as the meaner. So Dr. POCOCKE found the patriarch of the Maronites (who was one of their greatest families) and a bishop sitting under a tree. (*Travels*, vol. ii. p. 95.) Any tree that is thick and spreading doth for them ; but it must certainly be an addition to their enjoying of themselves, when the

tree is of a fragrant nature, as well as shady, which the *citron* tree is. Travellers there, we find in their accounts, have made use of plane trees, walnut trees, &c. and EGMONT and HEYMAN were entertained with coffee at *Mount Sinai*, under the orange trees of the garden of that place, vol. ii. p. 178.

The people of those countries not only frequently sit under shady trees, and take collations under them, but sometimes the fruit of those trees, under which they sit, is shaken down upon them, as a gratification. So Dr. POCOCKE tells us, when he was at *Sidon*, he was entertained in a garden, in the shade of some *apricot* trees, and the fruit of them was shaken upon him. *Travels*, vol. ii. p. 85. He speaks of it indeed as if it was done as a great proof of their abundance, but it seems rather to have been designed as an agreeable addition to the entertainment. HARMER, *on Solomon's Song*, p. 247. BEAUFORT'S *Karamania*, p. 246.

No. 645. — ii. 9. *He standeth behind the wall.*] Mr. HARMER thinks this means the green wall, as it were, of a chiosk, or eastern arbour, which is thus described by Lady M. W. MONTAGUE, (*Letters*, vol. ii. p. 38.) “In the midst of the garden is the chiosk, that is, a large room commonly beautified with a fine fountain in the midst of it. It is raised nine or ten steps, and inclosed with gilded lattices, round which vines, jessamins, and honey-suckles make a sort of green wall; large trees are planted round this place, which is the scene of their greatest pleasures.” *Outlines of a new Commentary on Solomon's Song*, p. 140. WITTMAN'S *Travels in Turkey*, p. 30.

No. 646. — ii. 15. *Take us the foxes, the little foxes, that spoil the vines, for our vines have tender grapes.*] Foxes are observed by many authors to be fond of grapes, and to make great havoc in vineyards. ARISTOPHANES (in his *Equites*) compares soldiers to foxes, who spoil whole countries, as the others do vineyards. GALEN (in his book of *Aliments*) tells us, that hunters did not scruple to eat the flesh of foxes in autumn, when they were grown fat with feeding on grapes. RUSSELL'S *Nat. Hist of Aleppo*, p. 60.

No. 647. — ii. 17. *Till the day break.*] Till the day breathe. It is obvious to common observation, in almost every country, that in settled weather there is generally, at the time of the sun's approach to the horizon, and a little after he is risen, a pretty brisk easterly gale, which seems to be the *breathing* of the day here mentioned. EGMONT and HEYMAN (vol. ii. p. 13.) inform us, that "though the heat of the coast of the Holy Land, and of some other places there, is very great, yet this excessive heat is very much lessened by a sea-breeze, which constantly blows every morning, and by its coolness renders the heats of the summer very supportable." *Nature Displayed*, vol. iii. p. 177. 12mo.

No. 648. — iii. 1. *Night.*] In the East they now have a public festival called Zeenah, in which crowds of both sexes dress out in their best apparel, and laying aside all modesty and restraint, go in and out where they please; at other times the women are very closely confined. SHAW'S *Trav.* p. 207. Mr. HARMER (*Outlines of a Commentary*, p. 270.) seems to suppose the night referred to in these words was one of those festivals.

No. 649. — iii. 3. *The watchmen that go about the city found me.*] In Persia the watch is kept up very strictly. In the night they suffer no person to go about the streets without a lantern. They incessantly walk about the street to prevent mischief and robberies, with vigilance and exactness, being obliged to indemnify those who are robbed. "It is reported that one night Shah Abbas, desirous to make trial of the vigilance of these people, suffered himself to be surprised by them; and had been carried to prison, had he not been known by one of the company, who discovering him to the rest, they all cast themselves at his feet to beg his pardon." *Ambassador's Travels*, p. 328. See *Ezek.* xxxiii. 2.

No. 650. — iii. 6. *Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense?*] The use of perfumes at eastern marriages is common, and upon great occasions very profuse. Not only are the garments scented till, in the Psalmist's language, they smell of *myrrh, aloes, and cassia*, but it is customary

for virgins to meet and lead the procession with silver-gilt pots of perfumes; and sometimes even the air around is rendered fragrant, by the burning of aromatics in the windows of all the houses in the streets, through which the procession is to pass. In the present instance, so liberally were these rich perfumes burnt, that, at a distance, a pillar, or pillars of smoke arose from them; and the perfume was so rich as to exceed in value and fragrancy all the powders of the merchant. Lady M. W. MONTAGUE confirms the foregoing observations in the account which she gives of the reception of a beautiful young Turkish bride at the bagnio: she says, "Two virgins met her at the door, two others filled silver-gilt pots with perfumes, and began the procession, the rest following in pairs to the number of thirty. In this order they marched round the three large rooms of the bagnio." And MAILLET (*Lett. v.*) describing the entrance of the ambassadors of an eastern monarch, sent to propose marriage to an Egyptian queen, into the capital of that country, tells us, "the streets through which they passed were strewed with flowers; and precious odours, burning in the windows from very early in the morning, embalmed the air." HARMER, *on Sol. Song*, p. 123. CLARKE'S *Travels*, vol. ii. p. 352. WITTMAN'S *Travels in Turkey*, p. 349.

No. 651. — iii. 11. *The crown wherewith his mother crowned him in the day of his espousals.*] Such a ceremony as this was customary among the Jews at their marriages. MAILLET informs us the crowns were made of different materials. Describing the custom as practised by the members of the Greek church who now live in Egypt, he says, (*Lett. x. p. 85.*) "that the parties to be married are placed opposite to a reading desk, upon which the book of the gospels is placed, and upon the book two crowns, which are made of such materials as people choose, of flowers, of cloth, or of tinsel. There he (the priest) continues his benedictions and prayers, into which he introduces all the patriarchs of the Old Testament. He after that places these crowns, the one on the head of the bridegroom, the other on that of the bride, and covers them both with a veil." After some other ceremonies, the priest concludes

the whole by taking off their crowns, and dismissing them with prayers; to which we may add, from Dr. KING's *Rites, &c. of the Greek Church in Russia*, "The second ceremony, which is properly *the marriage*, is called the office of *matrimonial coronation*, from a singular circumstance in it, that of *crowning* the parties. Formerly these *crowns* were garlands made of flowers or shrubs, but now there are generally in all churches *crowns of silver* kept for that purpose." So in the marriages of the *Maronites* in Syria, "after a short service the bishop puts a *crown* first on the bridegroom's head, after which the bride, bride's man and maid *are crowned* in the same manner." Dr. RUSSELL's *Nat. Hist. of Aleppo*, p. 127. CLARKE's *Trav.* vol. v. p. 572. HUGHES's *Travels in Sicily*, vol. ii. p. 30. WARD's *View of the Hindoos*, vol. iii. p. 170.

No. 652. — iv. 9. *Thou hast ravished my heart with one of thine eyes.*] "There is a singularity in this imagery which has much perplexed the critics; and, perhaps, it is not possible to ascertain the meaning of the poet beyond a doubt. Supposing the royal bridegroom to have had a *profile*, or side view of his bride in the present instance, only one eye, or one side of her necklace, would be observable; yet this charms and overpowers him. TERTULIAN mentions a custom in the East, of women unveiling only one eye in conversation, while they keep the other covered: and NIEBUHR mentions a like custom in some parts of Arabia. (*Travels*, vol. i. p. 262.) This brings us to nearly the same interpretation as the above." WILLIAMS's *New Translation of Solomon's Song*, p. 267.

"The women of Karaman when passing through the streets conceal their faces with unusual care. In the other parts of Asia Minor, a veil covering the upper and lower parts of the face has been the utmost we have remarked; but here I see several women with only a single eye exposed to the view of passengers." LEAKE's *Journey through Asia Minor* in WALPOLE's *Memoirs*, vol. ii. p. 232.

Jayadéva has a similar image. "Deign to embrace thy slave, who acknowledges himself bought by thee, by a single glance from thine eye." And in a poem in modern Persian, quoted by Sir W. JONES, *on the Loves of Memnûn*

and *Laili*, "Bring speedily with thee to my presence, her who has stolen the heart of Mejnùn with a glance." See also BUCKINGHAM'S *Travels in Palestine*, p. 49.

No. 653. — iv. 12. *A garden inclosed is my sister, my spouse ; a spring shut up, a fountain sealed.*] "This morning we went to see some remarkable places in the neighbourhood of Bethlehem. The first place that we directed our course to, was those famous fountains, pools, and gardens, about an hour and a quarter distant from Bethlehem southward, said to have been the contrivance and delight of king Solomon. To these works and places of pleasure that great prince is supposed to allude, *Eccl.* ii. 5, 6. where, amongst the other instances of his magnificence, he reckons up his gardens, and vineyards, and pools.

As for the pools, they are three in number, lying in a row above each other, being so disposed that the waters of the uppermost may descend into the second, and those of the second into the third. Their figure is quadrangular ; the breadth is the same in all, amounting to about ninety paces ; in their length there is some difference between them, the first being about one hundred and sixty paces long, the second two hundred, the third two hundred and twenty. They are all lined with wall, and plastered, and contain a great depth of water.

Close by the pools is a pleasant castle of a modern structure ; and at about the distance of one hundred and forty paces from them is a fountain, from which principally they derive their waters. This the friars will have to be that *sealed fountain* to which the holy spouse is compared, *Cant.* iv. 12. and, in confirmation of this opinion they pretend a tradition, that king Solomon shut up these springs, and kept the door of them sealed with his signet, to the end that he might preserve the waters for his own drinking, in their natural freshness and purity. Nor was it difficult thus to secure them, they rising under ground, and having no avenue to them but by a little hole like to to the mouth of a narrow well. Through this hole you descend directly down, but not without some difficulty, for about four yards, and then arrive in a vaulted room, fifteen paces long and eight broad. Joining to this is another

room of the same fashion, but somewhat less. Both these rooms are covered with handsome stone arches, very ancient, and perhaps the work of Solomon himself.

Below the pools here runs down a narrow rocky valley, inclosed on both sides with high mountains. This the friars will have to be the inclosed garden alluded to in the same place of the *Canticles* before cited. What truth there may be in this conjecture I cannot absolutely pronounce. As to the pools, it is probable enough they may be the same with Solomon's; there not being the like store of excellent spring-water to be met with any where else throughout all Palestine." MAUNDRELL'S *Journey*, April 1. p. 88. 7th edit.

Among the Jews, at the time of marriage, the bridegroom puts up a prayer to God, in which is this petition. "Suffer not a stranger to enter into the sacred fountain, that the servant of our lover (the bride) may keep the seed of holiness and purity, and may not be barren." ADDISON'S *present State of the Jews*, ch. 5. SELDEN'S *Uxor Hebr.* iii. 2.

No. 654. — v. 13. *His cheeks are as a bed of spices.*] The ancients, by way of indulgence, used to repose themselves on large heaps of fragrant herbs, leaves, and flowers. Among others, we may take an instance from ANACREON. In *Ode* iv. b. 1. of himself, he says,

*Reclin'd at ease on this soft bed,
With fragrant leaves of myrtle spread
And flow'ry lote, I'll now resign
My cares, and quaff the rosy wine.*

FAWKES.

No. 655. — vi. 10. *Fair as the moon.*] This manner of describing beauty still prevails in the East. D'HERBELOT informs us that the later writers of these countries have given to the patriarch Joseph the title of the Moon of Canaan, that is, in their style, the most perfect beauty that ever appeared above the horizon of Judea.

O Moon of Canaan, Egypt's throne is thine,
Leave, leave thy chains; the fates propitious shine.

The expression is by them and the Arabian poets used in general to denote a beautiful countenance. Many eastern writers have applied the comparison particularly to the females of those countries.

No. 656. — vii. 5. *And the hair of thy head like purple; the king is held (Heb. bound) in the galleries.*] Mr. PARKHURST proposes to render the words, *the hair of thy head is like the purple of a king bound up in the canals or troughs.* The Vulgate is *Comæ capitis tui sicut purpura regis vincta canalibus.* “In Solomon’s Song,” says Mons. GOGUET, alluding to this text, “there is mentioned a royal purple which the dyers dipt in the canals, after having tied it in small bundles.” *Origin of Laws*, vol. ii. p. 99. The following note is also added: “The best way of washing wools after they are dyed is to plunge them in running water. Probably the sacred author had this practice in view when he said, they should dip the royal purple in canals. As to what he adds, after being tied in little bundles or packets, one may conclude from this circumstance, that instead of making the cloth with white wool, and afterwards putting the whole piece into the dye as we do now, they then followed another method: they began by dyeing the wool in skeins, and made it afterwards into purple stuffs.” His account well illustrates the comparison of a lady’s hair to royal purple bound up in the canals, if we may suppose, what is highly probable, that the Eastern ladies anciently braided their hair in numerous tresses (perhaps with purple ribands, as well as with those of other colours) in a manner somewhat similar to what they do in our times, according to the description given by Lady M. W. MONTAGUE.

The Hindoo women roll up the flowers of the nard in their long black hair after bathing in the holy river. Sir W. JONES’s *Works*, vol. v. p. 17.

No. 657. — viii. 2. *I will cause thee to drink of spiced wine, of the juice of my pomegranate.*] The spiced wine is thought to allude to a custom of the parties drinking wine from the same cup in one part of the marriage ceremony, and we know that spiced wine was a great delicacy in the East. Spiced wines were not peculiar to the Jews. *Hafiz* speaks of wine *richly bitter, richly sweet.* The Romans lined their vessels (*amphoræ*) with odorous gums, to give the wine a warm bitter flavour; and it is said the Poles and Spaniards have a similar method to give their wines a favourite relish. NOTT’s *Odes of Hafiz*, note, p. 30.

Though the drinking of wine is forbidden to the Mahometans, yet the Turks and Egyptians use sugar made with the sweetscented violet in their sherbets, especially when they intend to entertain their guests in an elegant manner; the grandees even sometimes add ambergrease, a very rich perfume, which is the highest pitch of luxury and indulgence of their appetite. HASSELQUIST'S *Travels*, p. 254.

The word rendered by our translators *juice*, is properly *new wine*, or *must*; and the new wine of pomegranates is "either new wine acidulated with the juice of pomegranates, which the Turks about Aleppo still mix with their dishes for this purpose, or rather wine made of the juice of pomegranates, of which Sir *J. Chardin* says, they still make considerable quantities in the East." HARMER, vol. i. p. 377.

No. 658. — viii. 10. *I am a wall, and my breasts like towers.*] In these words Solomon alludes to mounts common in Greece, Egypt, and Syria. They were generally formed by art; being composed of earth, raised very high, which was sloped gradually with great exactness. The top of all was crowned with a tower. They were held in great reverence, and therefore considered as places of safety, and were the repositories of much treasure. JOSEPHUS, *Bell. Jud.* l. vii. p. 417. There were often two of these mounds of equal height in the same enclosure. To such as these Solomon refers in this passage. HOLLWELL'S *Mythological Dict* p. 262.

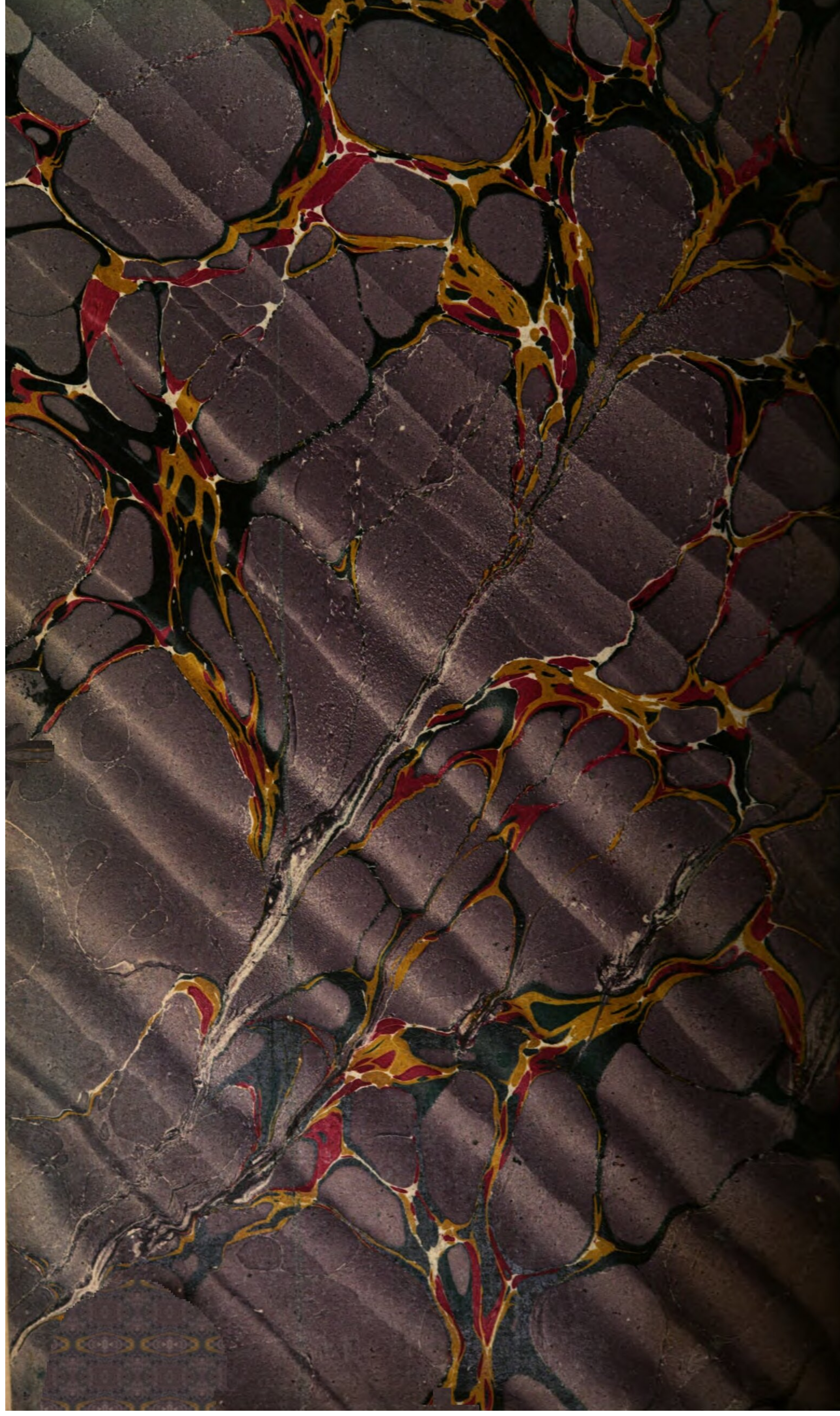
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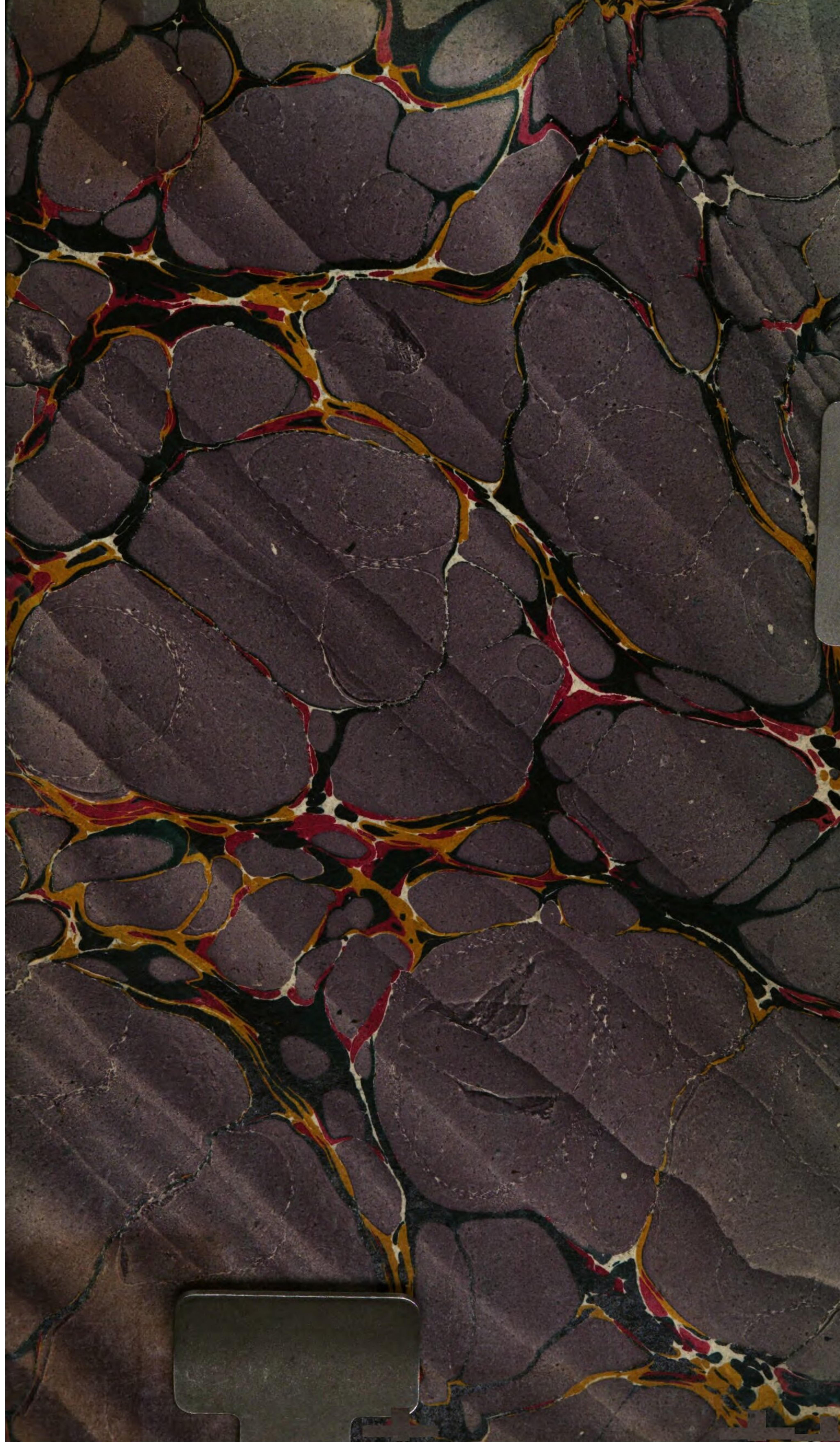
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The first of the two is a very old and well-known story, which has been told in many different forms, and in many different languages. It is the story of the man who was killed by a woman, and who was then buried in a coffin. The second story is a very new one, and is a story of a man who was killed by a woman, and who was then buried in a coffin. The first story is a very old one, and is a story of a man who was killed by a woman, and who was then buried in a coffin. The second story is a very new one, and is a story of a man who was killed by a woman, and who was then buried in a coffin.

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Burder, Samuel,

Oriental customs: or, an illustration of the Sacred Scriptures by an explanatory application of the customs and manners of the eastern nations, and especially the Jews, therein alluded to ; collected from the most celebrated travellers and the most eminent critics

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